The LUTHERAN

DR. MORRIS WEE

Inaugurated this week as president of Carthage College

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5 CENTS

In Name Only

AN OLD SEA CAPTAIN was telling a story of days when men sailed in wooden ships. He related the tale of an inexperienced youth who went to a hiring hall in London to get a job as seaman.

"Have you ever gone around the Horn?" asked the hiring agent, well aware of the fact that shipping companies preferred seasoned sailors who had made a trip or two around Cape Horn. The young hopeful replied that he had never made this voyage. "Then," said the agent, "you will have to come with me into the next room."

The youth who wanted to become a sailor was led into another room where the horn of a steer lay in the middle of the floor. "Now," said the agent, "just walk slowly around that horn lying on the floor." The startled would-be sailor did as he was ordered.

"You have now gone around the Horn," announced the agent in a business-like tone. "And if you will come over to the desk, you will get a contract to work as seaman on a trip to India." The youth had suddenly become a sailor—in name only.

Some people, in a somewhat similar manner, become Christians in name only. They are accepted for membership in a church. They attend occasional services. And that is all.

The practicing Christian, like a real mariner, has sailed the heavy seas of life conscientiously. He has helped to bear the Cross of Christ in every tempest. He has borne his brother's burden. He is a good neighbor, with love for the fallen, a friend to the sick and the needy, a comfort to those who sorrow, a peace-maker, a seeker after the Kingdom of God.

The practicing Christian has, in truth, gone around the Horn.

—HELMER O. OLESON

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Next Week: REPORT FROM DES MOINES (Part II)

THE CHURCH IN THE NEWS

Missionaries going back to Korea

A few missionaries had returned to their work in Korea in early October. Seventh Day Adventists had been cleared by the U.S. State Department to resume operation of a large hospital near Seoul. Eight American Presbyterians who had stayed in South Korea during the fighting hoped to be permitted to go to Seoul.

South Korea is still classified as a war zone, from which civilians are banned. Missionaries who are ready to return must guarantee they can secure housing. This is the same requirement that was placed on American missionaries who wished to go back to Japan soon after World War II.

Methodist and Presbyterian missionaries fled from Korea to Japan in early July. Most of them have stayed there, waiting the earliest opportunity to get into Korea again.

Methodists in America were planning this month to send relief funds to 52,000 members of their 900 congregations in Korea. The full extent of war damage to their church buildings had not yet been determined. Communists had given especially rough treatment to Roman Catholic priests during their three months in South Korea. Fourteen churches in Seoul were closed. Many priests were arrested, some taken to North Korea.

Protestants arrested in Germany

So far not many pastors in the Russian zone of Germany had gone to jail for refusing to collaborate with the communist government. In early October the danger seemed to be increasing. State Security Service of the East Zone government had instructed its agents to watch clergymen "more thoroughly than before."

Things pastors say in their sermons and in private conversations are to be reported by security officers to determine whether the pastors are "progressive" or hostile to the communist government.

Several clergymen were arrested this month in Mecklenburg for statements in their sermons. A church officer in Seelow, Siegfried Ringhandt, had disappeared, probably arrested.

In Brandenburg—Berlin only one per cent of the Protestant pastors attended a meeting to which all had been invited by communist leaders. The meeting had been called for the purpose of lining up pastors to support the communist-sponsored ticket in the fall elections. Absence of pastors at the meeting was evidence that many "openly oppose the supreme authority in the Soviet Zone and do not even shrink from trying to influence their parishioners along similar lines," said Rudi Jahn, government leader in Brandenburg.

ALC elects

The man who guided the American Lutheran Church in paying off an $800,000 debt and building up a million dollar reserve fund was elected to the presidency of the church this month. Dr. Henry F. Schuh had been director of stewardship and church finance since 1931. He succeeds Dr. Emmanuel Poppen.

United Lutherans were encouraged by the election of Dr. Schuh. He has been well known as a friend of total Lutheran unity in America. He has opposed a three-church merger, of the American Lutheran, Evangelical Lutheran, and United Evangelical Lutheran churches, because he favors a more inclusive merger which might take in the United Lutheran Church.

HOLY COMMUNION CAME FIRST
Delegates gathered in St. John's Church on first morning

DES MOINES, IOWA, REPORT

National Council membership approved

Delegates at the United Lutheran Church convention in Des Moines this month were not far from being unanimous in approving ULC membership in the National Council of Christian Churches in the United States of America. In an hour and one-half discussion on Oct. 5 only two speakers did not favor immediate action to put the ULCA on the charter membership list of the new Council when it is organized next month.

A scattering of perhaps 25 among the 600 delegates thought action should be postponed for at least two years. The rest believed Lutherans should take an active part in co-operating with other Protestants in the new Council which will be a merger of eight interdenominational organizations.

"There are dangers in entering into a relationship of this kind," said Dr. Frederick R. Knubel, president of the Synod of New York. "The new Council can become top-heavy and incompetent, too many wheels within wheels, and take up too much time in meetings that don't produce anything." Dr. Knubel said he thought the new Council will lessen rather than increase this danger because it will reduce duplications now existing in interdenominational organizations.

Dr. Knubel said he does not think ULC membership in the new Council will endanger progress toward Lutheran unity in America. This new development of our principles in our relations with other evangelical Protestants will help us toward better understanding with other Lutherans, he said. Dr. Henry H. Bagger of Lancaster, Pennsylvania, said, "If we are going to wait until we Lutherans get our internal affairs ironed out, we are not going to get into this new Council while the getting is good." Formation of the new Council, he said, is a well-timed move in the life of Protestantism and in the life of our church. "We must either isolate ourselves or identify ourselves. We can't stand in between. We must identify ourselves with the ongoing life of the Kingdom here in our land."

SECRETARY
F. Eppling Reinartz

TREASURER
Henry Beisler

Officers elected

For the three officers of the United Lutheran Church on the opening day of the Des Moines convention there came heavy votes of confidence. Each was re-elected for a further two-year term.

Dr. Franklin Clark Fry was summoned to serve a fourth term as president by a vote of 517 to 14. Dr. F. Eppling Reinartz continues as secretary, having received 504 of 525 votes. Treasurer Henry Beisler was re-elected by 470 to 14.

Dr. Fry, in response to prolonged applause which followed the announcement of his election, said that his sense of inadequacy for the work of the presidency has increased rather than decreased since his first election in 1944. "I can only thank all of you for your forbearance with a man who is not always as patient and certainly not always as wise as he ought to be."

Dr. Fry expressed gratitude for "the clear evidence you have given of a desire to overlook personal failings in a desire to serve together with the unity of the spirit which is the only unity in which we can make an impression on today's world."

No new liturgy until 1954

There won't be a new service book and hymnal, replacing the *Common Service Book* in the United Lutheran Church, until 1954. Dr. Luther D. Reed told the Des Moines convention that editing and publishing the new book will take at least three more years.

Final approval was given by the ULC to the proposed liturgy and to a series of occasional services, such as those for baptism, marriage, ordination. Very little opposition to the new liturgy as it has now been revised was expressed by convention delegates. Several individuals wanted further changes in the Prayer of Thanksgiving (Eucharistic Prayer) which had been heavily criticized at the 1948 convention. The convention approved the prayer as it now stands by a large majority.

DEBATE

Dr. E. E. Fischer spoke in favor of the new Liturgy

"We took the recommendations of the 1948 convention back to the joint commission " (representing six churches of the National Lutheran Council), reported Dr. Edward T. Horn III. "It is the best result that we could arrive at." For congregations not wishing the new prayer the commission approved as an alternative form the use of the words of institution and the Lord's Prayer as they are found in the present Common Service.

On road to Lutheran unity

From spokesmen of four of the six Lutheran bodies co-operating in creation of the new liturgy came assurance to the convention that the liturgy will help to unify the Lutheran churches of America. "For the first time in 200 years in this country," said Dr. Luther D. Reed of the United Lutheran Church, "our churches are going to have a common book of worship and a common hymnal. Barriers have been broken down and a new church consciousness will be developed."

Prof. Samuel Salzmann of the American Lutheran Church said that members of the joint commission which prepared the new liturgy "came together timidly, hardly daring to hope that we might do something truly effective jointly. But you haven't any idea how fast the sense of synodical distinctions bleached out. There was whole-hearted willingness to put aside all personal preferences for the good of the whole."

Pastor Gabriel Tweet of the Evangelical Lutheran Church said that "we hope this co-operative endeavor will have historic importance in bringing the Lutheran churches of our country into closer understanding and fellowship." Dr. Conrad Bergendoff of the Augustana Church said, "Five years ago the achievement seemed impossible. We found we could surmount the differences that existed be-

SUCCESSFUL APPEAL

Dr. Harold Miller persuaded the convention that an order for Blessing of the Home should be added to the new book of Occasional Services

tween us if we would lift our eyes from our own tradition and history and view this liturgy in the light of the history of the worship of the Christian church through the ages."

New Jersey Synod received

Synod number 33 of the United Lutheran Church in America—the Synod of New Jersey—was received into the ULC by unanimous vote on Oct. 4. The synod, consisting of 128 congregations formerly belonging to the synods of New York, Central Pennsylvania, and the Ministerium of Pennsylvania, was organized in June.

Dr. G. Morris Smith, speaking for the ULC Executive Board, said organization of the new synod is a step toward Lutheran unity. It brings into one organization a majority of New Jersey Lutheran congregations. Dr. Smith pointed out that formation of the new synod had not been sidetracked by "deeply entrenched institutional loyalties" which are frequently the chief obstacle to desirable mergers. Congregations which have long given their support to various colleges, theological seminaries, and other institutions sometimes resist any move to line them up in support of a different group of institutions. New Jersey churches have subordinated these loyalties "to the great objective of a state-wide synod where overlappings and duplications and unwholesome loyalties have been done away with."

Dr. Edwin H. Knudten, president of the three-month-old synod, told the Des Moines convention that "we make no extravagant claims as to what we are going to do. We merely pledge to you, to the church, our loyalty and full support of the program of the United Lutheran Church in America."

ELECTED

President Putnam, Central Pennsylvania Synod, was chosen for Executive Board

CHEY goes higher

Pledges for the $6,000,000 Christian Higher Education Year fund had gone $700,000 over the goal by the time Dr. Rees Edgar Tulloss reported the total to the ULCA convention in Des Moines on Oct. 7. A gift of $200,000 from a North Carolina layman during the convention week, plus other last-hour pledges brought the amount to $6,739,500.

Another synod—West Virginia—joined 16 others in the 100 per cent or more classification. Dr. Tulloss said he was sure 28 synods will reach 100 per cent before the appeal is completed next year. He estimated the total that will be reached at $7,246,000. Already $2,670,000 has been paid.

Eighty-four per cent of the 4,100 United Lutheran congregations have responded to the CHEY appeal so far. Forty-three per cent of the churches reached or exceeded their full quotas. Money contributed will go to 14 ULC colleges, 10 theological seminaries.

Road to peace

Advice about how to seek peace throughout the world came to the Des Moines convention from Dr. O. Frederick Nolde.

It is the Soviet powers, acknowledged Dr. Nolde, who "stand as the major obstacle to peace." But Americans, British, and others must "cleanse themselves from unrighteous practices which invite the spread of communism."

Dr. Nolde, who is director of the Commission of the Churches on International Affairs, spoke to the convention on behalf of the ULC Board of Social Missions. He mentioned five things to be done by

people who desire peace:

1) "While unhesitatingly condemning the evils of others which contribute to the world's distress, resist in season and out of season self-righteousness and hatred which give impulse to the monstrosity of a holy war.

2) "While fully recognizing the dangers ahead, avoid hysteria which robs action of perspective and plunges mankind headlong into needless agony.

3) "While pressing for the most speedy conclusion of our present plight, be prepared in patience to persevere in what may be a long drawn-out struggle.

4) "While momentarily restricted by artificial 'curtains,' remember the bonds of humanity and faith which unite men of different nations and races.

5) "While supporting with willing sacrifice human efforts to meet the present crisis, place full reliance upon Almighty God who is the source of comfort in distress and of inspiration for effective action."

How much faith and life?

After days of careful study, a 16-member committee appointed by the ULC Executive Board had some ideas about things that are wrong with Lutheran congregations. The committee had been assigned to investigate the church's faith and life. It reported five big weaknesses.

Too many people don't care whether they come to church or not. "In many congregations a Sunday attendance of 50 per cent is considered excellent." People don't understand the liturgy used in congregational worship. They "are content to be spectators rather than participants in the worship."

Third weakness is "limited interest in the education program of the congregation." Members who are well qualified for teaching positions in the churches "are often unwilling to devote their talents to this type of service." There is "general indifference of the individual Christian to his opportunities as a witness for Jesus Christ," said the general committee. And last, the committee said, there is "feeble influence of the church on the moral and spiritual welfare of the community."

To rescue the churches from these weaknesses the committee proposed to the Des Moines convention that "the United Lutheran Church in America adopt as its primary emphasis for the next decade intensive cultivation of the faith and life of the local congregation."

Argument

A dozen delegates told the convention that they thought the Committee on Faith and Life was off the track. Dr. James P. Beasom, president of the California Synod, said, "The church should be filled with sinners." If the church is effective in going out for unchurched people and bringing them into the congregations, there is sure to be a big gap between those who are still in progress of being brought into the Kingdom and those who are active and consecrated members. "I am not so fearful of this gap as I am fearful of the fact that the gap doesn't exist to a greater extent. I would hate to think that our church is turning perfectionist."

Other delegates thought that the church is aware of its responsibility for educating its people in deeper faith and better life. To adopt a 10-year plan for such a program of education would be a confession that the church has not always been active in it. Result of the debate was that the committee's recommendation was amended to the following: "Resolved, that the ULCA intensify its emphasis on the cultivation of the faith and life of the local congregation."

World News Notes

France remembers

THE FRENCH remember more than German guns over Paris in 1940. They think back to 1914 and 1870, when German armies marched on French soil. In 1950 that memory is as strong as ever.

French fears put a damper on Dean Acheson's plans to get the Germans back in uniform. Everyone knew West German divisions would eventually be needed to fill in the gaps of Big Three defenses in western Europe. But French Foreign Minister Schuman and Defense Minister Moch were in no hurry.

They wanted to say "No" to the creation of German military units until French forces had been built up. Today French armed forces total only 600,000 men both at home and abroad, of whom 125,000 are tied up in Indo-China.

United States aid is needed to bolster French armed strength. At least 1,500 tanks will be needed to equip newly five full divisions.

Schuman doesn't want arms aid diverted to Germany while French need exists. Frenchmen know the Russians are dangerous. But they have persistent memories of how dangerous the Germans are when armed.

What Germans think

"WILHELM, you stay away from anything that looks like an army! The last war was too terrible." A few months ago this was just one refugee wife's opinion, but it had echoes throughout West Germany.

Fear of war and a general weariness had left many Germans uninterested in rearmament talk. Then last month things began taking a definite new shape.

Statements in the German press, both official and editorial, had given the impression that Germans were through with armies. But the latest survey, conducted by the U.S. High Commissioner's Office, covering the U.S. zone and Berlin, showed just the opposite.

If European defense was a way of getting Germany back on its feet, Germans were ready to listen. Sixty-three per cent of those questioned wanted participation in a West European army, outnumbering 2 to 1 those who wanted an independent German army.

Sixty-nine per cent of the men from 18 to 44 who would be affected by a German draft, were willing to serve in a Western defense force.

No bacon and eggs?

ALBERT MORSKI, Polish charge d'affaires in London, threatened to stop sending the British bacon and eggs unless Poland got the machine tools on order in Britain. Opposition leader Churchill had turned the heat on Prime Minister Attlee for shipping machine tools and war materials from England to countries behind the Iron Curtain.

Eighteen months ago, the Labor government ordered shipments of some strategic goods stopped, but contracts previously made with the Soviet Union and its satellites remain to be fulfilled. Trade with Poland and Yugoslavia is reported to be falling off, but the existing Anglo-Polish agreement calls for two-way trade for five years amounting to $728 million. In exchange for food, Britain is to supply capital equipment. With her empire gone, Britain's trade with Europe is important to her economy.

During recent defense debates, Conservative MPs demanded stricter curbs

on more items. But Labor leaders are faced with the ticklish problem of deciding which goods will be used in Soviet war production. In the meantime, they are afraid, open economic discrimination might bring down the curtain on future peace talks.

More partition

TALK OF PARTITION is growing in South Africa. Race troubles continue in spite of the system of strict segregation which is in force there. India and Palestine have tried partition. But will it answer the difficult question of color which plagues the Dark Continent?

In South Africa, the government's racial policies are severe. The man chiefly responsible for this is Daniel Malan, leader of the Nationalist party. He rose to power in 1948 because of his fanatic program of racial segregation.

Malan wants to force the native Africans and Indians into special areas where there are no Europeans settled. Here the land is poorer, there are no major cities, and few ways of making a living. This summer the South African Parliament tried to carry out his ideas by passing the Group Areas Bill.

In East and Central Africa, Sir Stewart Gore Browne, member of the legislative council of Northern Rhodesia, has suggested a plan for partition into territories according to racial groups. Southern Rhodesia and industrially advanced areas, such as the railway belt of Northern Rhodesia, would become a single white territory. Less developed areas, such as Barotseland and Nyasaland, would be allotted to the Africans. However, the natives would get some share of the revenue from white areas.

A plan for South Africa has come from Prof. Arthur Keppel-Jones of Witwatersrand University. He says there should be six European, four African territories and one Indian territory tied together by a federal government as in the U.S. Backers of such plans feel that there will be less friction if groups of different cultural levels are kept away from each other.

So far events have shown that Malan's extremists are as popular as ever. In last August's election, in South-West Africa, where colored people were not allowed to vote, Malan's German-backed Nationalist party won all six seats to the South African Parliament, and 16 out of 18 seats in the local assembly. This gives the white-supremacy party a big say in the affairs of the country. Under these conditions, those who agree to partition may be playing right into Malan's hands.

"S.P.C.H."

WHEN PEOPLE in the Soviet Zone in Germany see a big "F" chalked up on buildings and signboards, they know the Fighters Against Inhumanity have been there. This is an organization started in Berlin by a Dr. Hildebrandt to protest cruel treatment given prisoners in Russian concentration camps.

The "F for Freedom" campaign is only one of their methods. Great numbers of leaflets on passive resistance, an information service about arrested Germans, and broadcasts of details on Communist spies and informers, are other projects.

Provided with an armed guard because of the two attempts to kidnap him, Dr. Hildebrandt preaches against violence or sabotage of any kind. He believes that war can be avoided if there is enough emphasis on friendship with the Russian people but enmity for Stalinism. The important thing is to give every possible moral and material aid to people living under Communist dictatorship.

—INDRA CARNARIUS

THE FIFTH BIRTHDAY of the United Nations on Oct. 24 will be a real milestone. On this anniversary of the ratification of its charter, the UN will hold a position of greater prestige than ever before. The role it played in the resolving of the Korean crisis has increased its stature.

For the first time, the UN met aggression by direct military action. While U.S. forces spearheaded the defense of South Korea, troops of many nations served under the UN flag. Members of the Security Council kept their heads and clung to the basic issues in the face of Russian obstructionism. The General Assembly showed its capacity for objective consideration of volatile problems.

Especially significant is the fact that the Korean peace proposal of the Soviet bloc, as well as the plan submitted by the western nations, provided for unified elections and economic rehabilitation under the direction of a UN commission. Although the details varied widely, both East and West placed their proposals in an international setting. If the UN can maintain this strategic role, it will indeed have come to maturity.

Smaller nations

ONE HOPEFUL ASPECT of UN development has been the increasing influence the smaller nations have played in the settlement of disputes. When hot spots developed in international relations, especially when these involved the great powers, the smaller countries have thrown their weight on the side of mediation and conciliation. Knowing the terrors of global war, they have been more interested in peaceful settlement than in winning power advantages.

This role of the smaller nations has been made possible by the place of the General Assembly in the UN structure. In the Security Council, the "big five" predominate, and any one of them can block an action by use of the veto. In the General Assembly, all nations have an equal voice and the majority rules. While it does not have as much actual power as the Security Council, the General Assembly has become the public forum in which international issues are debated. Increasingly, it has provided the setting for a compromise solution of serious differences.

Specialized agencies

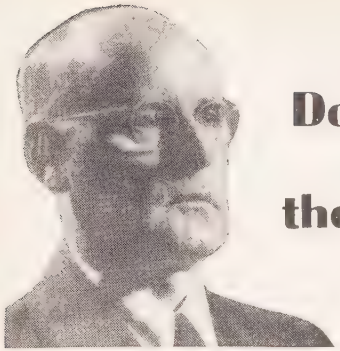
LESS PUBLICIZED but equally important are the specialized agencies of the UN. These carry on programs which lay a solid foundation for enduring peace.

The World Health Organization seeks to combat epidemics and to raise the standards of nutrition and sanitation. The UN Educational, Scientific, and Cultural Organization promotes exchange of persons and of ideas so as to break down walls of misunderstanding.

The Human Rights Commission works toward the establishment of standards by which the treatment of individuals by their governments may be judged.

The Food and Agriculture Organization fights against famine by the spread of technical knowledge.

With the smoke of battle cleared in Korea, a tough job of physical reconstruction and economic aid, of social and cultural development, will lie ahead. The specialized agencies of the UN will be best equipped to do the job. In the process, the stature of this five-year-old builder of world peace will continue to increase. —ROBERT E. VAN DEUSEN



Don't Forget the Old Folks

By HAROLD W. REISCH

There are more Americans past 65 than ever before, and not much to keep them busy. The church has a chance to help them

FIFTY YEARS AGO grandfather and grandmother were very important people in the family and community. If they were in good health, there was a great deal for them to do. If they weren't, they were lovingly cared for by their family.

But that was in the day when cities were smaller and more people lived in the country. Families were large and homes were built accordingly. Industry operated at a slower pace. People were not relegated to the rocking-chair just because they had reached the age of 64 years and 364 days.

Older people are still important, perhaps more than ever before. But they find it difficult to find the security and prestige that once was theirs.

There are more persons over 60 than ever before. In the past 50 years their number has grown from one in 25 to one in 12. As their numbers grew, their world changed. Their chances for continued usefulness and satisfying experiences shrank. The modern day belongs to youth. Its tempo is geared for the coming generation. Modern medical science has done much to add years to life, but the world in which people are now able to live longer has taken away some of the reasons for wanting to live longer.

The joy many a parent had in living beyond allotted three score years and ten is shattered by sorrow because life seems to have little to offer the older person.

THE NATION is beginning to get concerned about the problem of providing adequately for our increasing number of older persons. Once it was possible to meet their needs by establishing old people's homes. The church led the way in this. It established many for its senior members. More need to be built now. The long waiting lists in all homes is testimony to the inadequate number of available rooms.

While the institutional home remains the cornerstone of all programs of care for aged, it no longer is the only tool that effectively ministers to the needs of

The Rev. Mr. Reisch is executive secretary of the United Lutheran Social Missions Society, Chicago.

the aged. There are a great many people who don't want to go to such homes even if there were plenty of room. Many prefer to live independent lives within the familiar pattern of their community.

The government has, through Social Security and Old Age Assistance grants, made it possible to have at least a minimum of financial security. With it almost anyone can try to maintain some semblance of dignity and self-respect. The poor house no longer rises as a spectre to haunt the person in his declining years.

But financial independence is only a partial goal. Older people have other needs which must be satisfied. They long for happiness and continued usefulness, just as everyone else. They need fellowship, recreation, and the assurance of being loved. Money cannot provide this. Particularly in our larger cities where the lot of the older person is hard, it must be provided for them.

These are the deeper needs for which programs of services to older people have been developed. While at the present time most of these are operated by secular agencies, there is general agreement that in this field the church has the most to offer. It not only has physical resources, but it has the spiritual resources which are so meaningful to those just this side of eternity.

Within our church there are a number of these service programs in operation. Most of these are conducted in connection with a home. In Illinois, where our church has no home, a program is operated by the United Lutheran Social Mission Society of Illinois, an agency sponsored by Illinois and Wartburg Synods.

This agency operates a home-finding service, conducts recreational and leisure-time programs, and provides volunteer visiting and counseling services under the direction of a trained caseworker.

In the year and a half that the work has been developing, it has been discovered that within the church there are tremendous untouched resources which can be used to ease the lot of many of our aged. It also was discovered that many older persons will continue to live independently once they have the assurance that when the going becomes too hard, they have someone to whom they can turn for help.

One interesting feature of the program is its foster home plan. The use of such homes is considered quite new in respect to older people. Actually, it is only the Christian way of doing for older members of the church what in previous generations families and relatives did for their aged.

Mr. Jones is a 70-year-old pensioner. He had been a professional worker and after retirement had lived alone in the converted dormitory of an old school. When he appeared at the office of the Society he presented the appearance of complete and utter despair.

He had to move and he didn't know where to go. All he had was his tiny pension. In addition to helping him to secure better financial support through Old Age Assistance, he was placed with a congenial family of the church. There within the circle of a family he found the friendship and love of which his life had been devoid so long. Within a short time his whole personality underwent a change. The look of worry left his eyes and the hard lines of his face softened. He became more active in church and socially. For him, life began anew at 70.

Another older gentleman who was waiting to enter a home, found his substitute home so congenial, and activity in our recreational program so stimulating,

that he refused to go when his turn came. He said to Miss Nielsen, the case-worker, "I don't want to go into a home yet. I'm too young for that."

Such foster-home programs must be in the hands of a competent worker to be successful. As in the case of foster-home placement of children, the right person must be placed in the right home. Unlike children, however, older persons are able to exercise their own judgment as to the acceptability of a home. Therefore, in the strict sense of the word, they aren't actually placed. They are guided.

Problems of health are a constant threat to anyone contemplating accepting an older person. The assurance from the agency that immediate provision can be made for proper medical or hospital care is usually sufficient. Other problems dealing with adjustment are solved in a similar manner. The mutual confidence in the agency and its worker is the key to success.

LEISURE-TIME PROGRAMS have special meaning for older folk. Within such groups they have security and social acceptance. The fellowship breaks into the loneliness of their lives. Guided activity arouses new interests and resurrects old ones. One man who had been a professional singer in his youth began to enjoy the opportunity of singing again, accompanied on the piano by a former music teacher who learned that she could play again if she practiced all week. Group activity of all kinds has been found as important for older folk as they have been for the young.

The group meets twice a month and, although directed by Miss Nielsen, is conducted largely by the older folk themselves. Some members were old hands at organizational work from which they retired to make room for someone younger, and they are never at a loss how to plan.

For the persons who are shut-in a corps of volunteer visitors has been recruited to provide them with regular visitors. Perhaps no single group in the church is quite so overlooked as the shut-in. Many are living with children or relatives and receive the very best of care. From the church they receive a very adequate pastoral ministry. But often it isn't realized that even those who are close within the circle of family and the church, can still become very lonely. They need new and wider interests and respond to them.

VOLUNTEERS CAN PROVIDE the friendly listening that the older person needs. As they often dwell on the past, family and relatives quickly tire of hearing the same stories over and over. To a visitor the older person can tell his stories and oftentimes pour out his heartaches, assured of a friendly listener who perhaps can do little to change anything but whose patience and understanding makes the burden more tolerable.

Friendly visitors are recruited from the congregations and each one receives careful instruction as to the needs of the aged, and how he can best meet them. For those who participate it opens a field of Christian service which they can do in their own community and in the time they can give. Instead of participating in a merciful service by contributing money, they find a blessing in giving of themselves.

The development in the church and community clearly shows that a new day has dawned for the senior members. In a sense they have "arrived." Plans for their well-being are being discussed in all circles and very important contributions are being made to their care. The church is best able to serve them and make their added years on earth meaningful.

COLLEGE CAMPUS GETS CHAPEL

By WILLIAM L. MATHIAS and H. T. ARTHUR

Lutheran program for ministry to students at non-Lutheran schools includes building campus chapels where they are needed. One was completed recently at Clemson in South Carolina

THIS IS THE CHAPEL
Clemson, South Carolina

THE REV. BEN CLARK of Walhalla, South Carolina, hasn't time for reading the papers on Sunday mornings. He has a pretty full schedule. Before delivering his sermon at Walhalla's St. John's Church, he travels 18 miles to Clemson College, where he has services in a one-month-old chapel for 175 Clemson cadets, veteran students, and faculty members and their families.

There were 12 Lutheran students at Clemson when Pastor Clark, five years out of Southern Seminary at Columbia, was sent to the college for the first time in 1928 by the South Carolina Synod and the Board of Education of the United Lutheran Church in America. The new assignment added $100 to his paycheck—not a tremendous sum, especially after he'd subtracted from it his gasoline money and other traveling expenses.

HIS STUDENT CONGREGATION has varied considerable in the 21 years since this work began. The present one is the largest he's had. There have been as few as three or four members. It takes dedication of a high order to bring a preacher 18 miles to instruct four young men.

Clemson's Lutherans met in a clubroom of the YMCA until last November, when they moved into the basement of the new church. One of Pastor Clark's fondest dreams had at last become a reality. He had wanted the Clemson Lutherans to have a chapel of their own since that first Sunday in 1928, and now they have one.

PLANS were begun in 1945. A few years later, when the students had gathered enough force to make themselves heard, they put their problem before the Synod of South Carolina and the Division of Student Service of the National Lutheran Council. The Division and the Synod agreed to finance the building of the church on a plot of ground given by the Luther League of South Carolina, provided Pastor Clark would secure furnishings and supervise the whole project.

Getting the furnishings was a big order. But Pastor Clark went after them with characteristic zeal and energy. One thousand dollars for completion and equipping of the basement was donated by the Division of Student Service. Lectern and pulpit were a gift from Clemson College. An electric organ was given by a friend. The chancel's large Good Shepherd window was a present from parents whose son was

SANCTUARY
A month old

killed in World War II. Other equipment and stained glass windows were presented by South Carolina Lutheran churches and members of other denominations and from alumni of Clemson College.

PASTOR CLARK was born in Lexington County, South Carolina, and grew up there. He went to night school in Columbia and the Prep Department at Newberry College to make up for his lack of a high school diploma, and graduated there in 1920. He got his B.D. degree at Southern Seminary in 1923 and his M.A. at the University of South Carolina in the same year. After a five-year pastorate in North Carolina, he became pastor of St. John's Church in Walhalla, and Lutheran Student Pastor at Clemson College.

His chief interests after spiritual enlightenment for the Clemson group is providing plenty of recreation for his charges, and he does very well at this. Now that services are being held regularly in the chapel, the basement has been turned into a recreation center.

Pastor Clark's Lutheran students think he's doing an excellent job of providing them with inspiration and with wholesome pastime activity.

STUDENT PASTOR
The Rev. Ben Clark (center) has a full schedule

Is the Catechism Dangerous?

By CARL J. SCHINDLER

People who are mentally sick often have an exaggerated sense of guilt. But this is very different from a Christian's knowledge that he has sinned against God

IN A RECENT ISSUE (July 19, 1950) THE LUTHERAN reported a controversy that had arisen in Sweden over a textbook for the instruction of confirmands. The book had been written by Bishop Bo Giertz. A physician, Dr. Bertil Soderling, opposed its use because its teachings were likely to instill "a dogma of fear against which children are defenseless."

Were this simply the isolated opinion of one man, one might ignore it as one disregards other statements born of personal prejudice. But this protest brings into sharp focus the whole question of the compatibility of Christianity with ideas that have come to be looked upon as the modern view of life.

MODERN THINKING has once more returned to the view of the Greek philosopher Aristotle who thought that human happiness was the supreme value of life. By the time Christianity entered the ancient world, this view was not only widely held but had in practice degenerated into the sensuality that marked imperial Rome.

Christians from the beginning looked for salvation rather than happiness. Salvation remained the keynote of Christian thinking throughout the Middle Ages. The far-reaching reforms that Martin Luther introduced were concerned with the means of salvation.

When the eighteenth century dawned, men here and there revolted against the evangelical atmosphere which they considered oppressive. The old notion of happiness as the highest value gained ground once more. It was the time when Rousseau discovered the "noble savage" who was happy as long as he remained untouched by Western civilization. And Thomas Jefferson incorporated man's God-given right to the "pursuit of happiness" into the Declaration of Independence.

Even toward the end of the last century a British thinker, Henry Sidgwick, still stated that right is that "which will produce the greatest amount of happiness on the whole." How far men had moved away from a Saviour, whose soul was "exceedingly sorrowful even unto death" and his apostle who was so weary that he had "a desire to depart and be with Christ."

THE NOTION that happiness is man's greatest good merged imperceptibly with the other eighteenth-century ideal of liberty. "Only a free man can be happy, and a happy man is free from unnatural and unreasonable restrictions."

For Americans of the Revolutionary War period oppressors were men of flesh and blood, soldiers and magistrates who represented a foreign power. A century later scholars developed the idea that the

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real oppressors are inner forces, the restraints which custom and tradition place upon the growing child. When adults by a regime of threat and reward impose their standards upon the child, they curb his natural development and lay the foundations for neurotic unhappiness which always follows the loss of freedom.

This psychology which has been in vogue for some time confronts Christianity with the very question that Dr. Soderling has raised. Are we inviting trouble when we teach such phrases in Luther's Catechism as "God threatens to punish all those who transgress these commandments. . . . A lost and condemned sinner. . . . Who does not believe these words and doubts is unworthy and unfit"?

Let it be admitted that in the hands of a careless teacher these statements may have a harmful effect. An inept teacher can do as much harm with the subject matter in English, history, or biology. Neither Dr. Soderling nor we are concerned here with the regrettable exceptions. The basic question is whether the content of Christianity will create a harmful sense of personal unworthiness in a child exposed to its teachings.

IF, AS WE BELIEVE and recent history seems to demonstrate, man is evil until he experiences God's redeeming grace, catechumens can learn to recognize that fact as they accept other unpleasant facts like illness, death, and war as parts of reality. One will naturally take a child's mental and emotional capacity into consideration but an adolescent is ready to face the interpretation of man that Luther offers in the Catechism.

None of these fear-inspiring pronouncements stands alone. All are immediately followed by a divine promise that blots out man's guilt. No teacher who himself believes these promises and knows how to make them real, needs fear that he will release a harmful panic in his student. Let it finally be noted that modern children absorb every day a great deal of printed and visual material that is more frightening than the Catechism.

ONE HAS A RIGHT to inquire whether actual clinical experience supports the contention that Christian training in childhood is likely to lead to guilt reactions in adult life.

Guilt feelings are very common and may be considered the dominant symptom in some mental illnesses and almost all neuroses. They are always the result of a suppressed or unsolved conflict. The conflict may stem from faulty upbringing or the inability to handle one's life situation, though the two causes frequently merge into one.

In the neuroses the struggle affects the feeling-tone but it does not materially distort the judgment. In mental illness everything is out of proportion and the factual situation is usually misunderstood by the patient. He will converse in this manner: "I have ruined my whole life. Nothing I have ever done has been right. I have brought disgrace and suffering upon my family. What shall I do? I am no longer the person I used to be. I have no interest in anything. All I can do is sit here and cry. I am always sad. I wish I were dead."

Religious ideas do at times enter into the picture but not as frequently as one would expect. The most pathetic patients are those who feel rejected by God because they can no longer experience any love or reality of God. One cannot easily mistake the pathological nature of this distress. It is part of the generalized sense of blocking and unreality which is typical of depressions.

What impresses one in any analysis of abnormal guilt feelings is the fact that besides their intensity they are always concerned with the individual's relation to other people. They are definitely man-centered. They arise out of faulty human relationships and the patient hopes all along that the feeling of guilt will disappear if these relationships could be straightened out. At the same time he is convinced that this will not happen and he must therefore always remain in his unhappy plight.

A CHRISTIAN EXPERIENCE of repentance differs not only in feeling tone but in content and structure from a morbid sense of guilt. It is primarily directed toward God. "Against Thee, Thee only, have I sinned." Peter felt it as keenly when Christ stood in his boat as Zacchaeus did when Christ's glance rested upon the ill-gotten riches in the publican's home.

It is always a recognition that we have failed God before we have failed men. "We have all sinned and come short of the glory of God." It is not, as in psychopathology, a regret over lost opportunities, but the painful realization that we have gone through life with too little faith and too little love. Nor can it ever be the crushing defeat that is experienced in a depression, for an awareness of sin is always paired with an awareness of the love of God in Christ.

Far from being a destructive experience it fills the heart with renewed gratitude. A mind that can think of God and trust in God is infinitely better able to meet the demands of life than a mind that exhausts itself in the lonely struggle with a meaningless fate.

AN OPEN LETTER

Dear Church Member:

We are going to form a conspiracy today, to pray while our pastor is preaching. Don't shut your eyes unless you wish to, but keep asking God to speak through the pastor's lips, and in our hearts.

It will be an exciting experiment. Remember, you are the church, and the pastor is your servant. Each of you is just as important in making a great service as he is. He can't do his best alone. Your prayer sets the spiritual atmosphere without which no sermon can be great. Together we lift the pastor and the service to new heights. Miracles happen when a congregation makes this unanimous. It will not be unanimous unless it includes you.

You want to help our world out of its deep troubles but you can't do it alone. Christ must be able to work through you to make the world safe, and bring lasting peace. Praying together in this church today is one grand way in which we help Christ to give us vision and power to lift the world.

So we pray inwardly every minute, and see what happens.

—FRANK C. LAUBACH

JOURNEY TO JERUSALEM

By ROBERT S. KINSEY

This is a travel story about an American family's voyage from a New York pier to the ancient city of David in the summer of 1950

TUESDAY, MAY 30, the Kinseys—Ann, Robert, and I—embarked for a trip to Greece, Palestine, Egypt. From the minute we walked across the gangplank in New York City, we entered a different world, a world where Protestants were in the minority.

Jews were kissing Zionists good-bye. Jews were dancing with joined hands in a circle, singing tunes which sounded Gershwin-like. Were they not going to the Promised Land!

For strictly orthodox Jews, there was a kosher table in the tourist dining room. They ate from paper plates since regular dishes washed with soap would be contaminated. Each brought his own silverware to the table and afterwards washed it ceremoniously.

They ate no meat but concentrated on eggs, fish, cheese, matzoth, and kosher canned goods. Most of the Jews were not strictly orthodox. Some sat at another kosher table and ate a more diversified diet. Others sat anywhere, ate anything.

GOING TO THE NEW state of Israel was a group of 25 young Zionists, including several families. They were going to live in a kibbutz. A kibbutz is a farming community where everyone shares and owns very little private property. A family lives in a single room. Unmarried members of the community live in dormitories. All eat together in a huge dining room.

The young Zionists, mostly Americans, had already lived together for six months in a New Jersey training school. Every morning the group gathered on deck and continued their study of Hebrew, the official language of Israel. The modern Israelites are passionately reviving Hebrew. A young man who had just taken his Ph.D. in psychology was faced with a linguistic problem. He was going to lecture in Hebrew on psychology. His problem was to find Hebrew words which would adequately explain the psychological terms. Isaiah and other molders of the Hebrew language had never heard of Freud!

A JEWESS FROM Cleveland, Ohio, sat at the table with us. She was going to visit a friend in Israel who lived in a kibbutz. She confessed that she was in love with an orthodox Jew but wondered if she ought to marry him.

To illustrate the religious difference between them, she told this story. On a dinner date both ate meat. After a show, she enjoyed a soda, but he could not join her. For an orthodox Jew, a milk meal cannot be eaten so soon after a meat meal. Another clash of ideas loomed in the future. He probably would not meet her boat on its return voyage. The boat is scheduled to dock at the New York pier during the feast of Purim. For an orthodox Jew, a journey cannot be made

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on the Sabbath or on a feast day. (Compare Exodus 16:29 and Acts 1:12.)

Numerous Roman Catholics on board were going to Italy for the Holy Year. In seeing Rome, would they be as disappointed as Luther? On our return voyage in August we met several who were dissatisfied with the Catholic Church in Italy. In such a poverty-stricken land as Italy, the churches seemed too prosperous.

Italians do not have proper respect for the church. Women often do not wear hats and men sometimes spit on the floor. People move about in the centuries-old cathedrals as if they were museums. The cult of the Virgin Mary overshadows the Son of God. As someone has said, "In Italy, Christ's only claim to fame is that he had the Virgin Mary for a mother!" Passengers on the return voyage told us that these are the conditions in Italy.

Among the many Greeks on board was an Orthodox priest who had been visiting relatives in Boston. Using a Greek American as an interpreter, I learned that the bearded gentleman dressed in black was from Mt. Athos, or "Holy Mountain" as the Greeks call it. Mt. Athos is dotted with 20 monasteries which house 3,000 monks. The "Holy Mountain," the priest explained in enthusiastic Greek, was blessed as a garden by the Virgin Mary and for 1,500 years no woman has been on it. The industries—fishing and forestry—are carried on by laymen. The monks oversee the work; but their main job is spiritual. From 12:00 midnight to 6:00 A.M. they pray.

At the close of our interview, the priest gave me a letter of introduction to help me visit the "Holy Mountain." Time and apathy prevented my seeing the place. Several acquaintances did make the extremely arduous journey. Dr. Kenneth Clark, investigating the possibility of microfilming priceless manuscripts, toured the mountain in 10 days by foot, donkey, and boat. This Duke professor of New Testament was completely exhausted upon his return to Athens.

The average age of the monks is 68, he told me. Very few young men are seen. What will happen in the future without a sufficient number of monks to tend the fabulous place? An Anglican seminary student who visited the mountain in June reports that the churches are beautiful and clean, the monks dirty, and the living quarters full of bedbugs. Such are the latest reports from this place where women have not been seen for 1,500 years.

Eight hours at Naples gave us time for an exciting trip to Pompeii. Up and down its streets we walked. Baths, public buildings, sidewalks are as they were on that day in August, A.D. 79, when Mt. Vesuvius erupted. The trip showed us exactly what a town of 20,000 was like when Christianity was young.

Twelve days after leaving New York, we disembarked at Piraeus, Greece, the port where Paul landed when he made his first trip to Athens. From Athens we traveled toward Jerusalem somewhat more rapidly than Paul ever traveled—by plane.

Today in the Near East it is cheaper to fly than to travel by boat. For less than $500 we three flew from Athens to Damascus, from Damascus to Cairo, and from Cairo to Athens. For $30 we flew from the new airport in Jerusalem to Damascus. Imagine drinking a coca cola as you look down from the plane and observe the meandering Jordan river. We hardly had time to finish our cokes before we sighted Damascus, only minutes by air from Jerusalem!

ROAD ACROSS PALESTINE
Caravans look about as they did 2,000 years ago

Our flight was made during a moonlight night. As we came in for our landing the lights of modern Damascus twinkled up at us. The next moment we found ourselves in a world where Arabic is the major language.

DAMASCUS, CALLED the "oldest city in the world," is situated on a flat plain with mountains to the north. Surrounded on the other three sides by desert, the city where Paul was baptized is truly an oasis.

The next morning with a guide and a two-wheeled carriage, we drove down "Straight Street," over a mile long. *"And there was a certain disciple at Damascus, named Ananias . . . And the Lord said unto him, Arise, and go into the street which is called Straight, and inquire in the house of Judas for one called Saul of Tarsus."* (Acts 9:10, 11.)

Leaving "the street which is called Straight" with its many bazaars and vendors, we drove in a quiet lane and entered a door in a blank wall. From a court we descended 15 feet to a subterranean chapel. This chapel with an altar marks the spot where Ananias' home stood. Ananias was the man, you know, who baptized Paul.

"The Jews took counsel to kill him: But their laying await was known of Saul. And they watched the gates day and night to kill him. Then the disciples took him by night, and let him down by the wall in a basket." (Acts 9:23-25.) The city is still partly surrounded by a wall. The spot is shown where Paul was let down by the disciples. A chapel has been erected in memory of the event.

WE WERE ANXIOUS to be on our way to Jerusalem. There are no trains. You rent seats in automobiles. Three seats from Damascus to Jerusalem in a 1940 Dodge cost us only $20. An Arab was a fellow passenger.

He indicated his nationality by wearing a headdress, a *kaffiyeh,* a cloth three feet square which is held in place by a cord called an *agal.* We offered him several eggs and potatoes from a lunch packed at

the hotel. Misled by films from Hollywood, I considered him sinister looking and believed that if he ate with us, he would not knife us.

"There's a camel:" shouted my son, who then began to play the game of counting camels. From Damascus to Amman, he counted over 400.

There is no such place as Palestine anymore. Palestine has been divided into Israel and the Hashemite Kingdom of the Jordan. The Hashemite Kingdom is a monarchy under King Abdullah. Israel is a republic with President Chaim Weizmann as its leader.

The Arab countries, Lebanon and Syria, both independent republics since the war, border the Holy Land on the north. There is no communication between the Arab countries and Israel during the armistice following the recent war. Since more historic spots are in Arab Palestine, now the Hashemite Kingdom, we traveled in Arab territory.

TOWARD NIGHTFALL we entered Amman, capital of the Hashemite Kingdom. As any boom town, it is noisy and prosperous. Wealthy Arabs who fled from Israel have built homes and set up businesses. Near the center of town the tourist is surprised to see a well-preserved Roman theater, a reminder that at one time the Romans occupied the Near East.

At Amman our driver stopped and disappeared. Our bags were put on another car and we got in. Twenty minutes later our bags were being taken off the top of the car; and we were motioned to another car. Four times our bags were loaded and unloaded!

Only Arabic was spoken, so we had no way of finding out the score. We stood by helplessly and watched the Arab drivers gesticulate wildly. Finally into the circle of shouting Arabs walked our first driver. We left Amman in the *same* car with the *same* driver.

For the first few miles I wondered if we would ever see the Holy City. Our driver, infuriated over the whole affair, drove recklessly around sharp curves. At length he settled down and tuned in the radio to that off-pitch, weird, Arabic music. Later we learned the reason for the disturbance. There are two taxi companies. One takes passengers from Damascus to Amman; the other, from Amman to Jerusalem. The Amman company did not want to take us on because the driver would have to spend the night in Jerusalem where it is now difficult to get a room.

THE ROAD curves sharply and is mountainous from Amman to the City of David. By moonlight we saw deep ravines and towering mountains. A person reads about the mountains of the Holy Land, but I was totally unprepared for such "mountainous" mountains, steep and cut with deep ravines or *wadies*.

We literally went *up* to Jerusalem. Jericho is 800 feet below sea level. Twenty miles away, Jerusalem is 3,300 feet above sea level. As we approached the Holy City, we were stopped several times by the Arab legion, a grim reminder that the Near East has only an armistice!

Exhausted and dehydrated from our ride through the desert, we arrived in Jerusalem at 10:30 P.M., 10 hours after leaving Damascus. We drove to the American School of Oriental Research. There to greet us was a fellow Lutheran, Dr. C. U. Wolf, professor of Old Testament at the Chicago Seminary. We had arrived at the Holy City! Tired but thankful we got into bed before the electricity went off at midnight.

In a further article Dr. Kinsey will give his description and comments on the present situation in Palestine.

CONVERSATION WITH A COLLIE

...On Growing Old

IS THERE a code of honor among dogs, Rex, that keeps you from discussing your ages? Or would it be chiefly confined to the female of your species?

Now in my world, you might as well ask a woman if she bought her hat at a fire sale as to ask her age—that is, if you suspect she's between 35 and 70. It's just not done.

Even at a birthday anniversary celebration for a woman in that age bracket, everyone gets very coy about the whole subject and makes clever remarks about not seeing 16 again. And 50-year-old women refer to each other as "girls" without batting a mascaraed eyelash.

WONDER WHAT IT IS, Rex, that makes us perform in that peculiar fashion. Maybe, since it seems to be more prevalent among women than among men, it is a hangover from a society that valued women only as women and not as persons. And in that evaluation, youth and beauty are of primary importance. Then, when a woman is no longer young and pretty, she might as well quit taking her elixirs or vitamins because life is no longer worth living anyway.

But I don't suppose that accounts for a very big part of our attitude. I wonder if it isn't in large part due to our fear of becoming really old. When you get old, Rex, and your teeth start falling out and you shed hair worse than ever and you don't have enough ambition to get out of the way of the vacuum cleaner, we'll probably turn you over to someone who will unostentatiously put you out of your miserable existence.

But when I get old, nobody will do that to me—that is, not unless our sense of the sacredness of the human soul gets beaten up pretty badly in the ruthless struggle we're in. If my teeth fall out, I'll buy some store teeth. If my hair sheds, they'll fluff it up to cover the bald spots. If my appetite fails (I can't imagine *that*), they'll feed me vitamin complexes or give me hormone injections.

In other words, Rex, they'll go to a great deal of bother and expense to prolong my life. Although if I am cantankerous, senile, or an economic drain, they may hope their efforts are not entirely successful.

YOU SEE, REX, we've had the same lopsided emphasis in this respect that has cursed our efforts in so many areas. Recognizing the value of God-given life, we've concentrated very successfully on the scientific research that can extend the years of our life, while we've neglected almost completely the techniques to make those added years happy and useful. So we are now in the peculiar position of having achieved the possibility for a long life—and dreading its approach.

There are people who are trying to study this problem carefully, to see what they can do for many of these unhappy people. In fact, the problem has already become so great they've given its study a

name, "geriatrics." That gives it a more or less professional standing, I guess.

Anyway, these geriatricians (I suppose that would be the title to give somebody who studies geriatrics) have come up with some interesting information about how many more old people there are now than there were 50 years ago, and about how few of these old people have anywhere near an adequate income.

I suppose there are just millions of folks like old Klaus Schmidt who lives in that one room over the shoemaker's shop down the street. I'm sure if it weren't for the goodness of the shoemaker and his wife, old Klaus would starve to death. And nobody can say Klaus was reckless or a spendthrift. I'm glad you go over to see him so often, Rex. You're probably real company to him.

IF THERE WERE ONLY a few people around like Klaus Schmidt, I suppose some of us could get together and do something about it. But when there get to be thousands of them, and millions, then it's a matter to be handled cooperatively by all the people, with social legislation. Of course, that doesn't excuse me from doing something personal for Klaus. Remind me, Rex, to go with you tomorrow and take some coffee bread.

But the part of the geriatrician's report that intrigued me was their admonition that it behooves all of us to begin to prepare for old age, because that is the one state that most of us are striving toward. That is, most of us don't want to die sooner than necessary. So that means we're hoping for old age. So why not prepare for it?

Sounds very sensible, doesn't it, Rex? They mention some of the more obvious factors, like keeping your body as healthy as possible. And then they wax quite eloquent on the matter of keeping your mind keen and active, through exercise. Not the 1-2-3-4 kind, you know, but through continual learning. The geriatricians tell us that psychologists now claim that most people do not reach their highest learning efficiency until they are 35, and then they keep that highest point for many years.

NOW THERE'S A FACTOR, that, if properly utilized, can really transform old age from a time of boredom into the most thrilling opportunity of a lifetime. The trouble is that most people stop learning about the time they can begin to think. Most young people have to absorb a lot of facts without the mature judgment necessary to sort them out. How much more exciting, for instance, to study history at the age of 50, with a keen realization of its meaning and significance, than at 18, with little understanding of what it's all about.

Or to study music, knowing something of the depth of experiences that music can express. Or to study literature, realizing it is not only a printed page but a narrative of the very stuff of which life is made.

And of course, as in most other matters, the Christian has double opportunities. Because the Christian, as he becomes older, becomes also more mature in Christ, more understanding of His Mind, more obedient to His Will—at least if he lives close to his Master.

To study the wonders of science in the light of God the Creator; to study history in the light of God acting in history; to study people in the light of God the lover of all—there knowledge can truly become wisdom!

Yes, Rex, I think the geriatricians are right—there are ways to meet old age, if we've just got the Christian sense, individually and collectively, to use them, beginning when we're young.

THE DIFFERENCE

By RUTH S. SCHNEIDER

Almost everyone has trouble of some sort. It is what he does about it that makes the difference

SISTER HELEN ADAMS sat at her desk in the office of St. James' Church. It was four o'clock of a rather discouraging day. A notation on the calendar pad reminded her of an appointment with Violet Lane.

She wondered what she could possibly say to Violet to give her the courage she needed. Sister Helen had never known anyone quite like Violet Lane. A more timid, unresponsive person could not be imagined. Yet she could not help sympathizing with the girl. Her life had been full of trouble. Even now she was barely able to hold her very poorly paid job as waitress in the little restaurant around the corner.

The deaconess often stopped there for coffee and a sandwich at noon. Several weeks before she had noticed the quiet, sad-looking girl and had invited her to church. Violet had come regularly but that was all. She took no part in anything.

Pastor Green had found no way to interest her in parish activities. He had asked Sister Helen to speak with her about church membership, and about attending an adult class of instruction. Apathetically Violet had agreed to drop in this afternoon on her free time. And here she was, a slight question in her rather sad expression.

"YOU WANTED to see me," she said as she sat on the edge of the chair Sister Helen offered.

"Yes, Violet, we've been wondering about you. Do you belong to a church anywhere?" Sister Helen had decided to come directly to the point.

"No," Violet shook her head slightly.

"You have been coming to St. James' for some time," went on Sister Helen. "Our pastor would like to have you come to his next class to learn about our beliefs, and then we hope you would want to become one of us."

The young girl looked at Sister Helen

for a moment, her face lighted, then the radiance faded as quickly as it had come and she answered, "I couldn't join this church."

Sister Helen felt the challenge of that one bit of response on the girl's face. And she leaned forward to ask gently, "Why do you say that, Violet? Can't you tell me about it?"

"WELL—" BEGAN VIOLET, not sure of herself but wanting to talk at last. "The people who come here to church—they're happy and peaceful-looking—they don't have troubles—I do—I just don't belong here."

Sister Helen possessed the ability to see things through the eyes of others. And now she saw the complete picture as Violet saw it. The congregation at St. James' did give one the feeling of peace and contentment. If she could just show Violet from whence came this serenity . . .

"Come with me a minute," said the deaconess, on a sudden impulse. She led the puzzled girl to the doorway from which they could look into the quiet sanctuary of St. James'. "Let's imagine you are entering the church on a Sunday morning. Do you remember the little old lady who always sits there in the second pew on the aisle?"

Violet nodded and seemed interested, still not knowing why.

"That's Mrs. Oldham, and she has one of the happiest faces of all our members, you must have noticed that," went on the older woman.

"But let me tell you a bit about her life—she's lived almost 80 years. For 50 of those years her husband was an invalid and a constant care. Do you know what she always said when anyone offered her sympathy? Just this—'I'm only doing for him what he'd do for me if it had happened to be the other way around.' "

PAUSING, SISTER HELEN glanced sideways at Violet whose face had become deeply thoughtful.

She went on almost as if talking to herself, "Then there is Ronald Bennet, the young man who always sits over there alone. His face was not always so peaceful as it appears now. Perhaps you've never seen his legs—he can't walk—his brother brings him in a special chair each Sunday before the service begins.

"Ronald spent years in the hospital but nothing can help the paralysis which came from a war injury. Life looked pretty hopeless to him when he first came home, until he found a place for himself as a radio sports broadcaster. You see, before the war, he was a professional baseball player!"

A gasp came from the girl at her side, but Sister Helen had more to say.

"Now I know you've noticed the fine-looking couple, the Allisons, who have those two lovely little girls—you'll always see them here in this last pew. Yes, they have plenty of this world's goods—but money cannot buy what they want most. Those twin girls were born completely deaf. Next year they will be old enough for school, and they will have to go away from home to a special school. My heart aches for those parents."

IN THE SILENCE which followed, Violet Lane stretched out a hand to Sister Helen. Her eyes were wet, but there was a new light shining through—the light of hope. At last she was able to look away from her own discouragements. The two stood a moment longer in the gathering dusk, their eyes turned to the stained-glass window on the west where the last rays of the afternoon sun shone through. It was a picture of the compassionate Jesus with outstretched hands, bearing the inscription "Cast thy burden upon the Lord, and he

shall sustain thee."

Violet turned away quickly. As they returned to the office, she said, "Sister Helen, thank you for showing me how others meet their troubles. Now I want to know more about finding peace in worshiping God."

A few minutes later Sister Helen closed the door as a different Violet Lane hurried down the street to her job. The deaconess knew in her heart that Violet had already found peace, and with it self-confidence and a new interest in life. As she cleared her desk for the night, her eyes lit on the calendar pad. This had been a good day after all!

You Couldn't Get to Church Conventions in Airplanes in the Old Days

(From The Lutheran Standard, October 9, 1850)

Meeting of the English Evangelical Lutheran Synod of Ohio, at Uniontown, Muskingum Co. September 26, 1850

Taking the coach at Columbus on the morning of Thursday the 26th, we rattled along through the midst of a new, but promising country, passing half a dozen of thriving villages on the way, and arrived at Zanesville about three o'clock in the afternoon. Ascertaining that a coach would not go in the direction of Uniontown before the middle of the next day, we procured a private conveyance and hastened to our destination hoping to be present at the first convention of Synod, which was to take place the same evening.

But when within a few miles of the place, about dusk, a terrific storm blew up, thundering and lightning dreadfully, pouring down torrents of rain and hail, and obliging us to take shelter wherever we could, which happened to be with a blacksmith living by the way. A little disappointed and much weary, we slept soundly during the night, awoke with the break of day, and made our way to Uniontown just in time for breakfast.

As soon as possible we called on Bro. Manning, pastor of the place, and learned that most of the brethren had anticipated our arrival. Owing to the inclemency of the weather no meeting had taken place on the previous evening. From an unpromising morning, Friday turned out a lovely day, and at nine o'clock the members of Synod greeted each other in the church.

"Human selfishness was in full working order long before capitalism was heard of; and it will still be in working order long after the stock exchange has been forgotten. But a rather smaller charge remains, and is surely serious enough in all conscience: individualist philosophy made selfishness respectable!"

Richard Acland in *Nothing Left to Believe?* (Longmans, Green)

WHEN THE TRUMPETS SOUND

This week read Revelation 8:1—9:21

IN THE DRAMATIC enactments in which John depicts the divine visitations in the last days, he presents three cycles of visions, seals, trumpets, and bowls, each embracing seven scenes. As we have already observed, he interposes between the sixth and seventh scenes interludes for the encouragement of the faithful under trial.

At the opening of the seventh seal (8:1), the first series of cumulative acts is not brought to a conclusion, as one would expect, but instead a new and corresponding cycle of events, the sounding of the trumpets, is introduced.

BEFORE THIS NEW series of dramatic enactments is revealed heaven remains silent about half an hour. This brief interval or dramatic pause denotes either a delay in judgment, the waiting of the heavenly hosts in awe before the dread events, or their cessation from praises while God hears the prayers of the suffering saints.

Ready to respond at God's call are the seven angels of his Presence (verse 2). These are not the seven spirits previously mentioned (1:4; 4:5; 5:6), but the seven archangels referred to in Jewish thought and known by name (see Isaiah 63:9; Luke 1:19). Each of these now receives a trumpet to announce a special crisis.

As a prelude to their actions another angel appears before the heavenly altar with a golden censer in his hand. It is to be observed that in apocalyptic God's dwelling is depicted variously, sometimes as a throne-room (4:2); at other times as a temple, which, like the Old Testament model, has the customary furnishings, including an altar of incense (see Exodus 37:25-29).

This other angel is given much incense to add to the prayers of the saints (verse 3). Although in Jewish tradition angels sometimes served as mediators, in Christian thought that function belongs exclusively to Christ. Through him saints have direct access to God in the universal priesthood of believers. In this instance the angel does not serve as the one through whom the prayers are mediated to God, but as the one giving support to supplications which rise directly to him.

HEAVEN AND EARTH unite in the prayer that Christ may come soon to execute vengeance on his enemies and to consummate his kingdom. Since his sacrifice of himself was "an odor of a sweet smell" (Ephesians 5:2), the prayers of the saints, mingled with the incense of heaven, are acceptable to him (verse 4). That these prayers will soon be answered is the assurance given.

Again the same angel acts. Filling his censer with fire from the altar, he hurls it upon the earth. The prayers of the saints are heard. Now God moves in judgment as expressed in great upheavals. The portents follow the prayers. True prayer is always power. It even moves God to action.

Now all is in readiness for the release of new divine disasters. The archangels prepare to sound their trumpets. These acts will introduce the visitations in response to the effectual prayers of God's people (verse 6).

Corresponding to the opening of the first four seals of the scroll of destiny (6:1-8) is the sounding of the first four trumpets (7-13), at which new judgments are released. These fresh visitations affect the physical universe, which, according to apocalyptic thought, is destined to share in the disasters of the last days.

AFTER THE PATTERN of the plagues of Egypt and similar divine visitations in Old Testament times (see Exodus 7:8—12:30; Ezekiel 38:22), appear these dread catastrophes, the first affecting the earth (verse 7); the second, the sea (8, 9); the third, the rivers (10, 11); and the fourth, heavenly bodies (verse 12). Volcanic eruptions, effects of which were doubtless familiar to John, often destroy vegetation and life in their wake.

But in these instances the destruction, while covering a wide area—one-third—is after all only partial. God's mercy transcends his wrath. He spares men for the purpose of bringing them to repentance before it is too late.

Among the disasters listed in apocalyptic as pointing to the last times is that of falling stars. In this instance the star is named after its effect. Wormwood means bitterness, a symbol of divine judgment (see Jeremiah 9:15).

STRANGE AS John's accounts appear to be, they follow closely the patterns of our Lord's prophecies concerning the last times. He spoke of the appearance of "signs in the sun, moon, and stars"—times when "the powers of the heavens shall be shaken" (Luke 21:25, 26).

Symbol of impending judgment is the eagle flying across the heavens (verse 13). On the basis of a corrupt text the Authorized Version reads "angel" for "eagle." The scene is unmistakable. By this graphic portrayal the drama directs attention to the dreadful woes which are about to come upon mankind.

As the drama depicting the last days unfolds, the woes increase in intensity. The plague of locusts released when the fifth angel sounded assumes the role of demonic creatures (9:1-12).

BUT THIS particular plague is peculiar. In describing it John draws upon several sources, such as the account of the plague in Egypt (Exodus 10:14, 15), the prophecy of Joel (2:4-11), current concepts concerning the personification of stars, and traditions regarding the structure of the underworld.

Just as the crater of an active volcano belches forth smoke and lava, so the shaft of the abyss, the abode of demonic forces, when opened by the star personified as an angel, releases smoke which involves locusts of scorpion-like power.

While ordinary locusts devour vegetation, these infernal creatures torment only men. But exempt are those who bear the seal of God, for they are thus made immune from the effects of demonic powers.

Resembling this plague is that produced when the sixth angel sounds his trumpet (14-21). In this instance the angel, at the appeal of a voice crying for vengeance, releases the four angels of judgment held back at the river Euphrates. The reference is to the dread armies of the East, whose terror became a sign of the last times. The Romans feared the coming of vast Parthian hordes.

These hellish horsemen inflict intense suffering on the pagan world. Some men they kill. Others they torture. But in spite of the torment thus imposed, the wicked remain impenitent (19-21). Judgment is inevitable. Days of doom are drawing near. Demonic forces like horses are let loose. Who can stand in the evil day?

Personal Problem Clinic

Tardy

QUESTION: Harold is almost always late, no matter what the occasion. He used to come late for dates before we were married, but he was on time for the wedding—one of the few times I have known him to be prompt.

Recently we made a trip to Chicago. He had to go to the bank, so he sent me on to the station to get the tickets. But when the train was called there was no Harold in sight. I went to the gate and waited—and waited. At last, just as the trainman called "All aboard," my husband hove in sight, sauntering leisurely through the waiting room. If the conductor hadn't heeded my call and held the train, there would have been no trip.

We're always late to church because he insists that I wait for him. Then the usher pilots us all the way down to the front pews, and I feel like an amateur actor at a first-night performance.

Harold is almost always behind time for dinner, no matter how the buses are running. When he takes Ruthie to school they're both tardy, and he has to explain. He goes to the lodge meeting with fair regularity, but he has never arrived in time for the opening of the meeting.

Why can't people learn to reckon with time? My husband doesn't believe that *"tempus fugit"*—he thinks time just stands still.

REPLY: Habit, superimposed on a certain type of disposition, yields the kind of happy-go-lucky soul that Harold is. But both habit and disposition may be changed, if the possessor is willing to work on them. No one can do it for him, though they may be able to provide some help.

As in many other difficulties, the first step should be to talk the problem over with your husband, calmly and pleasantly. Point out the embarrassment, discomfort, and hindrance which result from habitual tardiness—missed appointments, loss of friends, impairment of confidence and prestige, loss of money, and even loss of employment.

Suggest the use of a time schedule for getting things done, help him arrange such a time-table, and help him to acquire the habit of following it. Be pleasant about the whole matter.

Propose that for every time he is late on an occasion that concerns you, you be privileged to be late for a date that concerns him—dinner, for instance.

Praise him every time he is punctual, and put him on record with friends as being on time, and thus give him something to live up to. Don't expect sudden miracles—this is a project which may require some time.

Baby

QUESTION: How early is an infant able to pay attention to persons—to other children?

REPLY: One child psychologist found that a crying baby may be quieted as well by contact with a hot water bottle or a soft cushion as by a mother's caresses. She observed also that an infant will smile at another baby at four or five months, will offer a toy and pay attention to another's cries at eight or nine months, and will imitate another's behavior at nine or ten months—but he will object to giving up a toy.

There is decided variation from one youngster to another as to the time at which various responses first occur. In general, children perform certain acts and functions when maturation has proceeded far enough—when they are ready, and not before—and they cannot be hurried very much. —EARL S. RUDISILL

Letters regarding problems to be considered on this page may be mailed to Dr. Rudisill at 1228 Spruce St., Philadelphia 7, Pa.

One Man's Idea of Man

The Secret of Life. By Roy A. Burkhart. Harper. 118 pages. $1.25.

From the dawn of conscience man has noticed that he is different from any other animal. Great thinkers have attempted to isolate his distinctive property. Theologians call it the image of God in man. Dr. Burkhart calls it the secret of life.

His little book not only tells the secret, but also provides a plan for achieving it in daily living. But it turns out to be a towering passion for platonic mysticism clothed in a psychoanalytic terminology. There are many paradoxes. There are a few ideas of doubtful quality. It is well-written, carefully outlined, and provides an evening of interesting reading.

Dr. Burkhart believes that life's problems can be answered by realizing that we are not only bodies, but beings possessing minds as well. He agrees with Dr. J. B. Rhine of Duke University, whom he quotes, that mind transcends time and space. From this he deduces that mind has an end in itself and not only is distinct from the body, but also eternal. Dr. Burkhart has many illustrations to strengthen this dichotomy. He depreciates the physical aspect of love by defining it in terms of intellectual and religious companionship.

The secret of life is the acknowledgment of the fatherhood of God as a basis for brotherhood. It is best expressed as union with God through personal and corporate prayer. The appendix contains a plan for individual and group research and training in the life of prayer and a fairly extensive bibliography. DANIEL L. HOFFMAN

Philadelphia

Stimulant for Preachers

Preaching in the Great Tradition. By Ray C. Petry. Westminster. 122 pages. $2.

"Neglected chapters in the history of Preaching" precedes the title of this helpful book. What shall I preach and how shall I preach in my generation? Is preaching outmoded? These questions no doubt harass the mind of young preachers.

Quoting from Gregory the great, in his Pastoral Rule, the author reminds us, "after all, preachers have a terrifying answerability to God for the proclamation of the Scriptures. Like their Master, preachers must rise above all carnality and popular suasion; knowing that if, by the prosecution of knowledge, they do not come to the height of the Scriptures, they shall surely not ascend to the hill of the Lord."

There is a touch of our modern day as the author looks into the preaching of the past centuries. He tells of Lambert of Liege preaching against the simony of his day and his retirement to a place of safety, from his own clerical brethren, but also of preachers who fell heir to a worse fate, whose "ears itched for praise, they attuned their messages to popular favor and enjoyed rapidly accruing wealth."

Quoting from ancient manuals on preaching the preacher is reminded "if a man is to speak with maximum effectiveness his life must preach a message in harmony with his words."

The concluding chapter on "Preaching and the Ministry of Worship" is worth the price of the book and more. The thought can be summed up in the words "The appeal for true pastors to proclaim the Word and the genuinely faithful to hearken to the Holy Word is an integral part of a regular worship service."

The book will whip up the lagging zeal of the Servant of God.

Rockford, Ill. O. GARFIELD BECKSTRAND

Plates from the magnificently illustrated Old Testament, "In Our Image," have now been printed in a portfolio of loose-leaf pages. Price is $5 for the group of 32 powerful paintings by Guy Rowe. They are valuable for framing or use in religious education. (Oxford University Press)

OVERSEAS

SWEDEN: Karlstad. Sept. 18.— Bishop Torsten Bohlin of Harnosand died unexpectedly Aug. 27 at the age of 60. Earlier he had been a professor of systematic theology, devoting his scholarly research especially to Kierkegaard. He was always ready to discuss Christianity with unbelieving intellectuals.

Bohlin was the first to defend the counter-attack in the numerous attacks on Christianity from Swedish intellectuals in the last decade, the last attack coming from Ingemar Hedenius, a professor of philosophy at Uppsala, in his book *Tro och vetande* (Faith and knowledge).

At one time he was the leader of the Swedish Student Christian Movement. At the time of his death he was chairman of a great number of organizations, especially those dealing with intellectual Christian education. Chairman, too, of the Swedish YMCA, he meant much to Christian laymen not following the new high church trends. By these new trends Bohlin was sometimes despised as too liberal in his theology.

The Church of Sweden will miss Bohlin mainly as a builder of bridges between the church and the intellectuals.

The new bishop of Harnosand will be elected Nov. 1.

Sveriges Kristliga Gymnasistrorelse celebrated its 50th anniversary at Uppsala Sept. 16-17. Archbishops Eidem and Brilioth were there testifying to the great importance of this movement, not least for the recruitment of the clergy. It is a Christian movement of boys and girls in our senior high schools (*gymnasium*), led on the local levels entirely by the youngsters themselves, on the regional and national levels by university students. In the 30's the then-traveling secretary of the movement, the present bishop of Gothenburg, Bo Giertz, influenced the high school boys—among them myself—immensely. The future of the Swedish Church depends much on this movement, in recruiting both pastors and Christian laymen.

Numerous articles in Swedish church magazines are dealing with "high" and "low" church ideals. The trend towards ritualism has been strong for a long time. There have been some attempts to organize a brotherhood of pastors preferring "low" church ideals, but so far nothing has come out of them.

Many oppose the tendency to create one "low" and one "high" church faction in the church. Both trends look backwards, one to liturgies and dogmatic formulae from the 16th century, the other to revivalism of the 19th century. But new generations should express their Christian experiences in new ways.

Quiet elections have taken place, in Denmark for parliament, in Sweden for local and county governments. The labor parties have once more turned out to be strongest. The international situation has caused the differences between conservatives, liberals, and labor to be of minor importance. All these parties agree in fighting the Communists, and the Communists have suffered severe losses. In the local government of Karlstad, for instance, they had earlier five representatives but will now get only one.

Shortly before the election, the Swedish government, supported by the parties in opposition except the Communists, announced plans of strengthening our military defense. The labor government of Norway has made a similar announcement. Denmark has already decided on military rearmament.

—STEN RODHE

No more Swedish movies

Swedes will be obliged to stop producing full-length feature films, the Swedish Film Producers Association says. People in Sweden like films that are made at home, but there aren't enough people in the country to support the film industry. Swedish-made films have shown an average loss of $13,320 to $19,300 apiece. Film producers will go on producing shorts and newsreels, but early in 1951 will stop making feature films.

PEOPLE

Mass Baptism

Eight children from a Roman Catholic family have been attending Grace Church, Mt. Carmel, Pa., and its Sunday school.

When their father insisted that they be baptized by his priest and become Roman Catholics, the children were just as insistent that they be baptized in the Lutheran faith. After prayer and consultation with Pastor Park L. Wagenbach, the mother brought them to the Lutheran church for baptism.

Pictured are (*see cut*) Donna, Daniel, Jean, Abigail, Joseph, Ellen, Ida and Margaret with their mother, Mrs. Joseph Horan.

Completes 53 Years

After a 53-year pastorate at Grace Church, Youngstown, Ohio, Dr. Jesse LeRoy Miller has retired.

During his half-century-plus of service, Pastor Miller led his members in building a new $26,000 church (1901), a parish school building for $80,000 in 1928. The congregation is debt-free.

Dr. Miller received 2,000 members, officiated at 1,100 baptisms, 1,100 marriages, and over 1,000 funerals. He has served on boards of the Pittsburgh Synod, was for 12 years president of the board of directors of Thiel College.

Preaching his last sermon, Dr. Miller told his congregation "religion is more powerful, more influential now than ever before. People want to feel there is a future; that there is life after death. The great thing to comfort people is the Word of God; all need strength of faith and prayer!"

Directs State YW

Miss Lois Schwab, member of Grace Church, Hooper, Nebr., has been elected executive director of the Nebraska district YWCA for 1950-51. She began her new duties Sept. 1.

A graduate of Wayne State Teachers College, the University of California (at Los Angeles) and the University of Nebraska, Miss Schwab taught in Nebraska state elementary schools and in similar posts in California.

For the past several summers, she has served as counselor for the Nebraska Synod Youth Camp.

Mitchell in Carolina

Everett Mitchell, Lutheran layman and widely known radio farm commentator, will be the principal speaker at the annual banquet of the North Carolina Synod Brotherhood next month.

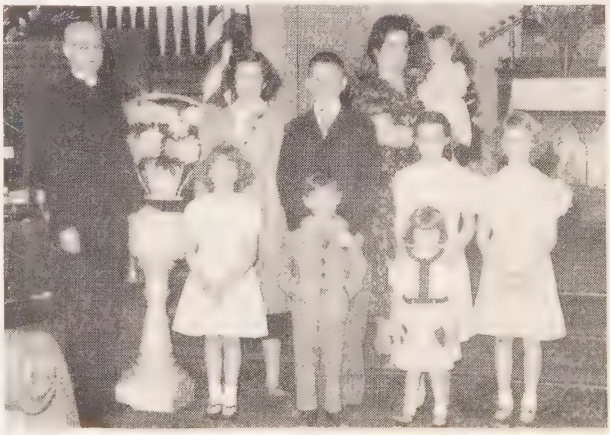
He will address the annual convention to be held in St. John's Church, Salisbury, Nov. 21. Several hundred laymen are expected.

Simmons in Business

John G. Simmons, former United Lutheran pastor who unsuccessfully ran for mayor of Minneapolis, Minn., has entered the educational field.

The former pastor of St. Mark's Church has been named president of the Humboldt Business College and the College of Traffic Management in Minneapolis. These two occupational institutions operate from a single headquarters.

Mr. Simmons will retain his position as vice president of Minneapolis Associates, underwriter and distributor of the Minneapolis Fund.



MASS LUTHERAN BAPTISM
. . . Lutherans, eight; Catholics, none

S. S. VETERANS
. . . Collins, Finkbiner

Service Records

Some Sunday schools are plagued with a large annual turnover of teachers and officers, but not Grace Sunday School, Royersford, Pa.! Mrs. Sarah E. Finkbiner (*right, cut above*), has served continuously in various offices since the school was organized 60 years ago. At present she is cradle roll superintendent.

Mrs. Emma Collins (*left*) has served as pianist in various departments for the past 52 years. At the age of 87 she still plays for the beginners.

In addition, reports Pastor Paul J. Henry, there are seven staff members with more than 25 years of service, eight with more than 20, and 17 who have served over five years.

These faithful workers will be honored at Grace Church's 60th anniversary celebration on Oct. 29. Judge James F. Henninger, Allentown, Pa., a member of the ULCA Executive Board, will be the speaker.

Briefly Speaking

Newberry College believes it has some sort of small college record in being the alma mater for two groups of five sisters. Last month, registration of Annie Marie Suber, of Pomaria, S. C., and Joan Claire Boozer, of Leesville, S. C., resulted in the record. Both girls are the fifth sister in their respective families to enroll at the college.

After attending dedication services of the new Bethany Church, Wisconsin Dells, Wis., a visiting couple informed Pastor G. William Genzler, "We wouldn't have missed this service for a million dollars!" Jokingly, the pastor replied, "I wish you *would* send me a million dollars; I'd turn it over to CHEY!" Three days later, a letter from the couple arrived on Pastor Genzler's desk. A note read: "We can't send a million; how 'bout settling for one hundred for CHEY?" A check for that amount was attached.

Hereafter, children of Felixstone, England, won't be able to go to Punch and Judy shows instead of Sunday school on Sunday afternoons. The shows started at 3 P.M.; so did the Sunday schools. "It was obvious that children would watch Punch and Judy rather than attend Sunday school," maintained an official of the Lord's Day Observance Society of Britain. So the Felixstone urban council took action: Punch and Judy shows are out for Sunday.

Last week 602 specially bound copies of the Bible were presented to members of the incoming class at the United States Military Academy at West Point. The practice, first begun in 1870 by the American Tract Society, was the 80th time such ceremonies were held.

Early this summer, members of St. John's Church, Brooklyn, N. Y., sent their Pastor and Mrs. Werner Jentsch to Norwalk, Conn., as a 25th wedding anniversary gift. While strolling one day, the couple fell through a rail fence some 15 feet into a ravine. Pastor Jentsch received a broken collarbone and wrist, his wife was severely bruised and shaken up. Last week, both had recovered; the pastor was back at work.

YOU'LL SEE

← Each year, Broadway Producer John Golden sponsors a songfest, "Bayside—A Harmonious Town" in Bayside West, N. Y. Participants this year included the choir of Good Shepherd Church, which received a $1,000 defense bond for its part in the gala affair

New York Synod President Frederick R. Knubel leads cornerstone laying ceremony for new $200,000 University Church in Cambridge, Mass., as the Rev. Milton V. Gustafson, New England Conference of the Augustana Lutheran Church; Dr. Norman D. Goehring, pastor under whose guidance the site was elected; the Rev. Oswald Elbert, former pastor, now eastern regional director of the Division of Student Service of the NLC; and Pastor Edmund A. Steimle, look on (see Connecticut news, page 39) →

The keys to the new Calvary Church, Two Rivers, Wis., are turned over to Pastor W. J. Scott by the congregation's Building Committee Chairman Paul Sibenhorn. Other participants in the dedication service include Northwest Synod President Paul E. Bishop (left), Contractor Leslie G. Miller and Architect Frederick Rauber. Plans for the building were designed by Norman Mansell, Philadelphia →

← Recently dedicated was this new Central Church, Mason City, Iowa. Completely modern, the nave features laminated arches and recessed indirect lighting fixtures

NEWS IN THE CHURCHES

CONNECTICUT

Stratford Lutherans Lay Cornerstone

THE COMPARATIVE NEWNESS of Lutheranism in New England was illustrated at the cornerstone laying ceremonies for Grace Church, Stratford, Conn., Sept. 17 when a visiting clergyman, extending good wishes to this newest ULCA mission in New England, pointed out that the Congregational Church which he serves has a history of 311 years! In the same community the Episcopal Church boasts that it is "the oldest parish in the oldest diocese outside the British Isles." Despite the extremes in age the Lutheran Church is making progress in New England.

THE NEW $60,000 church and parish house of Lawrence, Mass., is nearing completion, will be ready for dedication Nov. 26. A new parsonage is also being erected for Pastor and Mrs. Helmut Dietrich.

THE NEW Grace Church, Hartford, is nearing completion, will be dedicated in December. The church and parish house will cost $175,000. . . . FIRST CHURCH, Waterbury, recently sold its original church building in anticipation of the erection of a new edifice in 1951 at its new location. A parsonage and additional property adjacent to the new building site have been purchased.

ST. JOHN'S CHURCH, New Bedford, Mass., celebrated its 40th anniversary Sept. 16-17. Dr. Paul A. Kirsch spoke.

RECENT CHANGES of pastorate: the Rev. Karl O. Klette resigned as pastor of First Church, Rockville, to go to Cartaret, N. J., Oct. 1. DR. FREDERICK FOERSTER resigned from St. Paul's Church, Terryville, to go to Friedens Church, Philadelphia, the same date.

THE CONFERENCE BROTHERHOOD will conduct a service at Trinity Church, New Haven, on Oct. 19. The Luther League will hold its annual convention at St. Paul's, Bridgeport, Oct. 14-15.

A MAJOR MILESTONE in work with students in the Greater Boston area was passed last month when the cornerstone for a new chapel and the student center was laid (*see cut opposite*).

Synod President Knubel traced the history of the work with students which began under the late Dr. Samuel G. Trexler in 1912, and lauded the patient and untiring efforts of the congregation through the years.

Site and building are owned by the United Synod of New York, which has provided a large share of the necessary funds. The NLC's Division of Student Service has provided a grant of $25,000 for the building and the local association has raised $40,000 during the past 10 years and is now engaged in raising an additional $34,000 for the new building.

The new building (to cost an estimated $200,000 when completed early in 1951) will house the congregation composed of student and resident members and will serve as the student church for the 1,000 Lutheran students who are enrolled at Harvard, M.I.T., Wellesley, Radcliffe, Simmons, Boston University, and a dozen other colleges in the Boston area. It will include a chapel seating 300 and parish facilities.

The new chapel and student center is strategically located in the center of Harvard University and is adjacent to Harvard Square, a rapid transit terminal providing easy access to the other universities and colleges in the area. During the period of construction, services are being held in the chapel of the Episcopal Theological School in Cambridge, which has also generously provided space for the Sunday school. Phillips Brooks House, Harvard, has provided facilities for Sunday evening suppers and student meetings.

CONRAD R. REISCH

NEW JERSEY

Paramus Mission Organized Sept. 26

JERSEY CITY—Christ Church, Paramus, came into being Sept. 26 with a charter membership of 136, only three months after

Frederick Erb, superintendent of Transfiguration Sunday school, Pottstown, Pa., turns first spadeful of soil at groundbreaking ceremonies Sept. 24. Pastor Theodore L. Fischer and Council President Charles J. Custer watch. New unit will be a parish hall

the first service was conducted in the area. It becomes the 129th congregation in the New Jersey Synod.

Under Board Missionary Walter Kloetzli, and with the help of several neighboring pastors, work in the rapidly growing suburban community has zoomed along at high speed. The mission was the first to hold services in the community, but now many other groups are entering the field, including a Missouri Synod mission, Presbyterian, Congregational and Reformed enterprises. A Roman Catholic congregation is also planned for Paramus, and a site has been chosen.

The new congregation holds a dual Sunday school session at the Paramus Boys' Club building and in their own parsonage-chapel.

The Rev. Eugene Kreider, mission superintendent for synod, Synod President Edwin H. Knudten, and Pastor J. Bruce Weaver, River Edge, took part in the organizing meeting.

Singing and digging in the rain Aug. 20, a group of robust members of St. John's Church, Passaic, broke ground for the congregation's parish house. The $100,000 structure is intended primarily to provide a nursery classroom, additional space for beginners, and quarters for all departments from the intermediates up.

Dr. Edwin H. Knudten was installed into office as the first president of the synod Sept. 24 in the church which he served as pastor for 23 years—St. John's, Rutherford. More than 600 attended including 75 pastors who were in the processional. ULCA Secretary Dr. F. Eppling Reinartz, ULCA President Franklin Clark Fry, Pastors C. Donald Heft, Paul Warfield, Floyd Milleman, and Albert P. Stauderman participated.

A new car and a purse of $500 were among gifts presented to Dr. Knudten the following evening at a testimonial dinner held by his former congregation.

The Northern Conference held its first fall convention in Trinity Church, Hudson Heights, Sept. 26.

Returning to this area after a pastorate in Baltimore is the Rev. J. Russell Hale, called to Redeemer Church, Ramsey. He took up his new duties in mid-September. Balancing this arrival is another loss, as the Rev. Guy Brown resigned from Bethany Church, Belleville, to become religious book editor for a New York publishing firm. There are now four vacant parishes in the Northern Conference of New Jersey.

Good Shepherd Church, Weehawken, enjoyed a fire Sept. 26 when the congregation burned its mortgage at a special service.

The Luther League of New Jersey held a "reunion" at its 55th annual convention at Wagner College early in September, as the entire state was once more included in one youth organization. For some time only the northern areas functioned in the New Jersey State League, while the southern groups were drawn into synodical affiliations in Pennsylvania.

More than 300 delegates attended the sessions. Speakers were Henry Endress, Dr.

Fredrik Schiotz, and Paul Qualben. Arthur Parseghian, of Jersey City, was elected president.

ALBERT P. STAUDERMAN

PENNSYLVANIA

Himmelman, Houser are Installed

PITTSBURGH—Emmanuel Church, Bellevue, was the scene for the induction service of George L. Himmelman and Donald L. Houser into their respective offices as president of the Pittsburgh Synod and superintendent of home missions. In this church Dr. Himmelman had served for the past two decades prior to his election. The sermon was delivered by Dr. R. H. Gerberding, executive secretary of the Board of American Missions. The service of induction was conducted by Dr. H. Reed Shepfer, retiring president. Over 100 of the clergy formed the procession.

PRESIDENT G. LAWRENCE HIMMELMAN installed Dr. H. Reed Shepfer as pastor of Luther Memorial Church, Erie, Pa., last month.

Dr. Franklin C. Fry, president of the United Lutheran Church, will speak at the annual Reformation Services of the New Kensington churches on Nov. 5.

MEMBERS of St. Luke's Church, North Side, Pittsburgh, observed their fiftieth anniversary Sept. 10-12 by dedicating recently completed improvements, hearing synodical and conference officials in addresses at anniversary services.

OVER 250 PASTORS and laymen of synod attended the annual convention of the Brotherhood at Lutherlyn Sept. 16. Delegates adopted recommendations of the Executive Committee as follows:

1) That, in view of the increasing number of men entering military service, the congregational Brotherhoods contact the commanding officers at training stations, airports, military depots, etc., securing the names of Lutheran men stationed at such locations, to be followed by personal visits and invitations to these men to use the facilities of our churches for their worship.
2) That the Brotherhoods in each conference develop a program of systematic, weekly visits to the wards of hospitals and other institutions in their respective territories.
3) That, in order to fulfill our promise to contribute $5,000 for the Brotherhood Lake at Lutherlyn, each Brotherhood and men's organization in the synod is urged to include a definite amount for this project in their 1950-51 budgets, and that a goal of $1.00 per member is recommended.
4) That, each conference schedule at least two Brotherhood meetings in each district during the coming year, to strengthen the fellowship and enlarge the participation in the Brotherhood program.

Pastor Jesse Renninger, of Trinity German Church, Steelton, Pa., greets New Americans (left to right) Daniel Holler, Katherine and Anna Frischkorn, from Hungary; Mr. and Mrs. Jacob Gehrin and Hannelora, from Jugoslavia

Members of St. John's Church, Auburn, Pa., have recently completed extensive improvements and alterations. Ministerium President E. E. Fischer and LWA Director Frank M. Brown (son of the congregation) participated in dedication services

5) That each conference increase the number of subscribers to *Lutheran Men*, the monthly magazine of and for the Brotherhood and men's organizations; and that each Brotherhood seriously consider the use of the topic material found in *Lutheran Men*, or similar religious material, as the basis for their regular meetings.

Officers elected were: Walter C. Koehler, president; Ernest F. Zundel, vice president; J. Russell Barley, secretary; Harold Swartz, treasurer; and C. C. Goodman, statistical secretary. Elected on the Executive Committee as members-at-large were: the Rev. H. Wahl Pfeifer, J. Farrell Bash, and William Pfister.

Speakers included: the Rev. Harold C. Letts, secretary for Social Action, Board of Social Missions; the Rev. Gustave W. Weber, Director of Human Relations, Doehler-Jarvis Corporation; Dr. Paul Glatzert, Supervisor of Social Studies, School District of Erie; Donald B. Power, president of the Luther League of the Pittsburgh Synod; and Synod President Dr. G. L. Himmelman.

THE ACHIEVEMENTS of the synodical superintendent of construction, the Rev. Hugh E. Warren, is being noted by other synods. Pastor Warren has been called upon to give a series of lectures at the annual synod meeting of West Virginia. At present Pastor Warren has about ten large projects underway, notably, the Chapel Wing at the Old People's Home, Zelienople, and the Langenheim Memorial Library at Thiel College.

LUTHER E. FACKLER

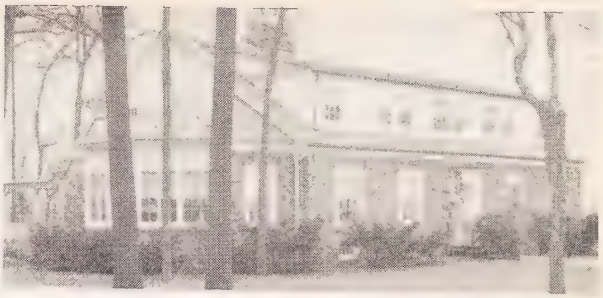
PENNSYLVANIA

Stewardship Unaffected in Area

POTTSVILLE—Anniversary and rededication services occupy the limelight in the Pottsville area—plus intensive promotion of church appeals. Although this particular region has been classified in employment circulars as a critical area, pastors and congregations are thankful for the wholehearted stewardship response. Pottsville Conference is still the only conference in the Ministerium that has oversubscribed its CHEY quota. Exclusive of $16,794 paid to the Fire Damage Fund, Conference Chairmen E. W.

Pastor Adam E. Polcrack applies flame during mortgage-burning ceremony at St. Paul's Church, Port Carbon, Pa. Others in the picture include Ministerium of Pennsylvania President Emil E. Fischer and Mrs. Charles Eberwein, widow of a former pastor of St. Paul's

Dedicated Sept. 17 was this new dwelling to house 18 aged persons at the Lutheran Home at Topton, Pa. It will be known as the Heilman Cottage for Old Folks (see Reading news)



Weber and Adam E. Polcrack report a total of $83,601 on a quota of $80,294.

Stewardship Chairman Gilbert J. Martin reports that apportionment payments to Sept. 1 had reached 47 per cent and LWA receipts were slightly in excess of 40 per cent. Plans for the evangelism campaign are well under way.

FOUR ANNIVERSARIES and a mortgage-burning have been celebrated by members of St. Paul's Church, Port Carbon, and Pastor Adam E. Polcrack. Included were celebration of the 110th anniversary of the organization of the church, 25th of groundbreaking for the present edifice, 20th of the dedication of the new church, and the burning of a $47,500 mortgage. Dr. E. E. Fischer, president of the Ministerium of Pennsylvania, participated as did Pastor Charles E. Fisher, Birdsboro, a son of St. Paul's.

REDEDICATION SERVICES were held in St. John's Church, Auburn, following complete renovation of interior and exterior of the church building. Synodical President Fischer, LWA Director Frank Brown, a son of the congregation, spoke.

THE 75TH ANNIVERSARY of the organization of the congregation of Emanuel Church, Nuremberg, and the 50th anniversary of the dedication of the church were observed early last month. Speakers included Synod President Fischer, Dr. Earl F. Rahn, executive secretary of the synodical board of Christian Education, Conference President E. Richard Acker, and Dr. Russell W. Stine, Muhlenberg College. The Rev. Leonard E. Good is pastor.

REDEDICATION SERVICES were held in Trinity Church, Pottsville, following a $25,000 renovation and redecoration program. The Rev. Adam E. Polcrack, Port Carbon, former assistant pastor at Trinity Church; Trinity pastors (Dr.) E. W. Weber and (Dr.) R. C. Davis; Dr. Henry H. Bagger, Lancaster; Pastors E. Richard Acker, Schuylkill Haven; and William M. Schwartz, Pottsville, participated. Dr. Ross Stover, Philadelphia, was the main speaker at the service of recognition on Wednesday evening, Sept. 27, honoring the 20 years of service of Trinity Sunday School Superintendent Robert C. Bader.

ADAM E. POLCRACK

PENNSYLVANIA

Heilman Cottage Dedicated at Topton

READING—A new dwelling (*see cut above*) to house 18 aged persons was dedicated at the Lutheran Home at Topton, Pa., Sept. 17. The house, to be known as the Heilman Cottage for Old Folks, is named in honor of the late Pastor and Mrs. U. P. Heilman, first superintendent and matron of the Topton Home. The property, which is just west of all the other Topton Home buildings, was formerly owned by the later Oliver C. Collins and after his death was sold to the Lutheran Home by his widow. It has been beautifully renovated and lends itself well to the comfort of the 18 old folks who will have a home there.

The service of dedication was in charge of Superintendent W. K. Reinert, and the address was made by the Rev. H. S. Mann, secretary of the board of trustees of the home.

PENNSYLVANIA

District Leaguers Hold Retreat

YORK—Luther Leaguers of the Central Pennsylvania Synod's York district held their 56th annual convention-retreat at Camp Cannedion over the Labor Day weekend.

Bible study and interest groups proved popular with those attending. Devotional periods provided inspiration. Afternoons were spent in recreation and free time.

Oct. 1 marked the organization of York's newest Lutheran church. Plans call for the erection of a building next spring in Spring Garden township. Sunday school classes have already attracted 100 pupils.

The new congregation is being directed by Gettysburg Seminarian George E. Stauffer, a former student pastor at St. Matthew's Church, York. The group has about 100 charter members; another 110 families are interested in joining.

At the organizational service, Central Pennsylvania Synod President Dwight F. Putman was guest speaker assisted by Synodical Mission Superintendent Martin L. Tozer. Until construction of the new church is started and a pastor is chosen, members of the Gettysburg Seminary faculty have agreed to supply the pulpit.

ROCKY MOUNTAIN

Church Pays Off $100,000 Debt

DENVER—St. Paul's Church, Denver, celebrated payment of a $100,000 debt on the structure with a mortgage burning Sept. 24. Pastor Elmer W. Harner preached on "This Our Father Did for Us."

The oldest and largest ULC congregation of the Rocky Mountain Synod, its new edifice was dedicated in 1926. Dr. Harner has served the congregation for 32 years, during which time the membership has grown from 300 to 1,300.

In addition to paying off the mortgage, the church sanctuary and Sunday school rooms were recently redecorated at a cost of $10,000.

Making an 1,815-mile automobile trip through Colorado, New Mexico and into Texas within five days and meeting with five church councils and other groups is a record set by Synod President Lyle C. Burns and Secretary Milton C. Johnson, Aug. 12-17.

In Albuquerque, St. Timothy Church's new pastor, the Rev. Robert E. Grefe, was installed. Pastors M. N. Lepisto assisted Secretary Johnson and President Burns.

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WORSHIP, 11:00 A. M.
MEN'S SERVICE CLUB
(Wed.) 8:00 P. M.

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Worship Service ..... 10:45 A. M.

Another stop was Los Alamos, N. M., where Student Paul Janson, of Central Seminary, has been developing a mission during the summer. Possibilities are great; an intelligent, capable group (53 signed the application) want to organize at once, want a full-time pastor.

The officers of synod then drove on to El Paso, Tex., where members of St. Paul's Church are building a new church. It is the only National Lutheran Council Church in the city. Though small in numbers, it is large in willingness to sacrifice and venture forth in the erection of its $123,000 edifice.

President Burns' report to the Executive Committee summed up the trip thus: "In all we traveled 1,815 miles on this 'Gospel Journey.' We stopped at a number of towns gathering information in an effort to find fields for our church. We are hopeful that our mission was successful in trying to encourage both pastors and laymen, and in every way to strengthen the work of our church. In nearly every congregation we visited we spoke of the benevolence program of the Church and the work of our various boards.

A NEW AREA in Pueblo, Colo., has been surveyed and approved by the Board of American Missions. The Rev. B. A. Bjarnason, of Canada, has been secured to develop the field, will arrive about Nov. 1.

SYNOD has a committee at work planning a campaign to place THE LUTHERAN in every home of each congregation.

LUTHERAN WORLD ACTION meetings will be held for the Denver area Nov. 1, with Executive Secretary Paul Empie in charge. Sessions will be held in Good Shepherd and Our Saviour's churches.

SYNOD'S LUTHER LEAGUE and young people's camp, held at Shady Brook, had 100 in attendance. Director was Pastor Lyle C. Burns, who had assistance of six pastors.

EPIPHANY CHURCH, Denver, without a pastor since April, has called the Rev. Harry B. Hull of Ligonier, Pa. He expects to take charge Nov. 1. The congregation has just purchased a parsonage which will be ready for the new pastor's family.

OLIVER F. WEAVER

WISCONSIN

Evangelism is Anniversary Effort

EVANGELISM is the big word in Northwest Synod these days; all parishes having been alerted for a real all-out effort, as part of synod's 60th anniversary. Evangelism directors, the Rev. Royal E. Lesher and the Rev. Peter J. Dexnis, both of the Board of Social Missions, have visited this area, set up schedules of instruction meetings that will reach every congregation in synod's five states. First meetings begin Jan. 28. Synod hopes to double the accessions of 1950 in this program.

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ing evangelism program by prayer, preaching, publicity, participation by the organizations, and by pointed pastoral calling" was the advice of Evangelism Director Peter J. Dexnis to the pastors attending the Fall conference at Wisconsin Dells Sept. 18-19. "These are the ingredients for soul-winning success, to which must be added a generous supply of fervency in spirit."

THE WISCONSIN CONFERENCE has recommended that the synodical office of youth secretary and Christian education director be discontinued: that *Sursum Corda*, a church music magazine edited by Pastor C. B. Lund, be given fuller use and wider circulation, and that all parishes co-operate with synod's Stewardship Committee in placing THE LUTHERAN in every home. The present subscription list of 8,000 is expected to reach 10,000 in the Fall Every Member Canvass.

OVER 150 DELEGATES attended the annual Sunday school association convention at Waukesha Sept. 14-15. Close to 400 banquet guests heard the story of LWF refugee work in Palestine, had a premiere showing of the colored slides being circulated in synod.

THE REV. AND MRS. EARL D. GUEQUIERRE, missionaries to Argentina, highlighted the Sunday school teachers' rally sponsored by 16 NLC churches of Marinette, Wis., and Menominee, Mich., Sept. 24.

When the church prepared the movie script for *Like a Mighty Army* two Wisconsin churches were selected for the leading roles—St. Paul's, Neenah, and St. Timothy, Menasha. In shooting *Elder Brother* this summer, the Church of the Resurrection, Milwaukee, was the scene of the locale. Now a third movie has been prepared in Wisconsin. It is *Senior Partner*, built around the life of Andrew Keiding, a layman who wanted to become a medical missionary but was prevented. Instead, he dedicated himself and his factory, and enlisted his employees to help foster missions overseas. It is a true story, for Mr. Keiding is a charter member of St. Peter's Church, Milwaukee. Pastor Christian Breest and 70 members of his parish took part in the two scenes. The premiere was shown at the ULCA convention in Des Moines.

VETERAN CONTRACTORS in Cuba City believe a record has been set in building the new parsonage of Faith Church. According to Pastor J. J. Lippoldt work on the eight-room dwelling began Aug. 6, was ready for the plasterers Sept. 26. Seventy-five per cent of the work was donated by members. This parish of 126 members oversubscribed CHEY and LWA; in addition, pledged $5,000 for the new parsonage.

THE REV. FRANK VAVRIN has resigned as pastor of Advent Church, Cedarburg, to enter the chaplaincy in the United States Army. Pastor Vavrin has served at Cedarburg for three years.

A set of carillonic bells, with automatic player and peal was dedicated Oct. 8 at Luther Memorial Church, Madison.

TWO BOWLING ALLEYS have been removed at Resurrection Church, Milwaukee, to make room for the growing Sunday school.

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CHANGES OF PASTORATE

CALIFORNIA SYNOD

BARTELT, FREDERICK H. From St. James' Church, Richmond, Calif. To St. Mark's Church, Los Angeles. 3857 Wellington Rd.

CANADA SYNOD

GLEBE, DELTON J. From Waterloo Seminary, student. To New Dundee-Mannheim parish, Ontario, Can. Main St., New Dundee.

CENTRAL PENNSYLVANIA SYNOD

ELBERT, WILLIAM. From Incarnation Church, Philadelphia, Pa. To St. Matthew's Church, Springfield, Pa. Lynbrooke and Bennett Rds.

STEVENS, CHARLES R. From York Springs, Pa. To New Kingston parish, New Kingston, Pa.

WAMPOLE, GLENN H. From New Bloomfield parish, Pa. To Hooversville parish, Pa. Church St.

ILLINOIS SYNOD

BERHENKE, CARL H. From Ascension Church, Chicago. To Woodlawn-Immanuel Church, Chicago. 1359 E. 64th St.

KREPPERT, EDWARD A. A. From Calvary Church, Rockford, Ill. To First Church, Mount Carroll, Ill. 303 S. Clay St.

INDIANA SYNOD

MYERS, HARRY. From Hamma Divinity School, student. To Calvary Church, Cromwell, Ind.

OYGARD, MARTIN. From Sedgewickville parish, Mo. To St. John's Church, North Liberty, Ind.

YEAGER, LESLIE C. From Hamma Divinity School, student. To Zion Church, Pershing, Ind. P. O. Box 53.

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KENTUCKY-TENNESSEE SYNOD

DAUBENBIS, FREDERICK. From Otterbein parish, Ind. To St. Paul's Church, Nashville, Tenn. 1628—8th Ave., N.

MARYLAND SYNOD

MCCARNEY, HOWARD J. From Gettysburg College, chaplain. To Zion Church, Middletown, Md.

MICHIGAN SYNOD

DORNER, EDGAR A. From chaplain, U.S. Army. To Trinity Church, Battle Creek, Mich. 61 Illinois St.

MIDWEST SYNOD

GOEDE, WILLIAM H. From St. John's Church, Columbus, Nebr. To Christ Church, Ellis, Kan. 102 E. 8th St.

NEW YORK SYNOD

FUNK, HOWARD E. From Prince of Peace Church, Binghamton, N. Y. To Christ Church, Airmont, N. Y. Church Road.

HERB, DONALD W. From St. Matthew's Church, Lancaster, Pa. To Pastor to Lutheran Students in Greater New York. 29 Claremont Ave., New York City.

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Charles J. Smith, M.A., D.D., LL.D.
Provost

CHANGES OF ADDRESS—ARMY

BUCKLIN, J. WALTER. From 23rd Inf. Regt., Fort Lewis, Wash. To Hq. and Hq. Company, 23rd Rgt., APO 248, c/o PM, San Francisco, Calif.

HELM, DONALD W. From San Jose Project, St. Thomas, Virgin Islands. To Hq. 85th Inf. Regiment, Office of the Chaplain, Fort Riley, Kan.

PETERS, JOHN V. From 3rd Medical Battalion, 3rd Inf. Div., Fort Benning, Ga. To Hq. & Hq., 15th Inf. Regt., APO 468, c/o PM, San Francisco, Calif.

ULC CALENDAR

OCTOBER

18. Georgia-Alabama Synod. Special meeting. Election of president. Redeemer Church, Atlanta, Ga. 2:30 P.M.

18-19. Women's Missionary Society Convention. Maryland Synod. Trinity Church, Hagerstown

20-21. Brotherhood Convention. Illinois Synod. St. Mark's Church, St. Louis, Mo.

21-22. Brotherhood Retreat. West Virginia Synod. Jackson's Mill

22. Brotherhood Convention. Iowa Synod. St. John's Church, Council Bluffs

22. Brotherhood Convention. Indiana Synod. St. Mark's Church, Indianapolis

24-26. WMS Convention. Texas Synod. St. Andrew's Church, Weesatche

24-26. WMS Convention. Georgia-Alabama Synod. Redeemer Church, Macon, Ga.

25-26. WMS Convention. Kentucky-Tennessee Synod. United Church, Memphis, Tenn.

25-26. WMS Convention. Michigan Synod. Christ Church, Monroe, Mich.

27-29. Luther League Convention. Ohio Synod. Youngstown

31- 1. WMS-ULCA Conference of Synodical Presidents. Muhlenberg Building, Philadelphia

NOV.

1- 2. WMS Executive Board. Muhlenberg Building, Philadelphia

3. Board of Ministerial Pensions and Relief. Muhlenberg Building, Philadelphia

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IN CONCLUSION . . . . . .

AFTER SPENDING a lot of time writing news reports of the Des Moines convention which you find on pages 5 to 10 of this week's LUTHERAN, I must admit I can't put into words the real picture of our sessions. News reports are concerned with debates and decisions, but they don't take up more than a third of the convention's time.

What happens during the rest of the time is vivid only to those who see things with their own eyes. For instance, at this convention the theme has been "For Christian Leaders Tomorrow." At one session four young people were commissioned to go out as foreign missionaries. At another time, four young women were consecrated as deaconesses. At the Sunday afternoon meeting nearly 100 young men who are studying for the ministry came to the platform. Two splendid college choirs sang the Hallelujah Chorus.

You have to see such things to get a sense of the intense purpose of our church in going forward with its work into a badly clouded tomorrow. Maybe you think as you look around your community that not many people are really afire with Christian devotion. But in such a convention as this you find there are thousands along every frontier who are determined to serve their Master with their whole hearts.

YOU CAN SEE some of the results. Mr. Sarumpaet from Batakland in Sumatra was here, an intelligent, devoted Christian. What sort of fellow would he have been if no missionary had gone to his land to preach the Gospel? We have people from South America, Africa, Asia, to whom the coming of God's Word has brought daylight into darkness. We heard reports from Dr. Michelfelder about the life-saving work of Lutheran World Action in postwar Europe.

Our Board of Social Missions described the church's work among people in prisons, hospitals, alcoholics, homeless old folks. Pictures of this work were projected on a large movie screen as the Board secretaries told their story. And our Board of American Missions brought up on the platform a huge "book" with pages more than six feet high. As the pages were turned the board secretaries told of the work of extending Christ's kingdom among 100 million people in North America who are not in any church.

From such a convention as we have held this week any sensitive person must surely be stirred by the impression that the church is pushing ahead with its God-given help, systematically as an army task force that gets landed on a slim beachhead in enemy territory. And the question you have to answer when you see all this is, Am I in this too? What does it mean to me?

DON'T GET THE IDEA the people at Des Moines this week went around with long faces and piously folded hands. They were normal, cheerful people, full of the joy of life. But there was an undercurrent of strong evidence that they know their joy comes from obedience to a Commander whom nobody has seen on earth for nearly 1,900 years, but who still arouses loyalty such as nobody else has ever awakened. His church is still very much alive. I wish I could give you such a clear picture of this Des Moines convention that you could actually see Jesus in the middle of it. It's a definite fact that he has been here.

—ELSON RUFF

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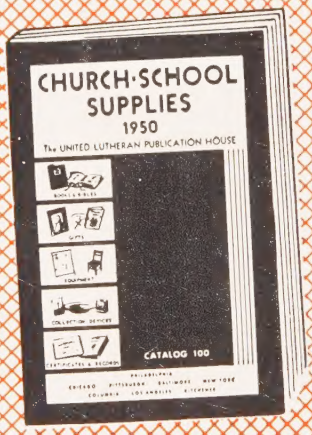

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